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Sacred Chronologie,

Drawn by *Scripture Evidence* al-along
that vast body of *Time*, (containing the space of
almost four thousand Years) From the Creation of
the WORLD, to the Passion of our
Blessed SAVIOUR.

By the help of which alone, sundry *Difficult Places* of
Scripture are unfolded: and the meanest Capacity may im-
prove that holy Record with abundance of delight and pro-
fit: being enabled thereby to refer each several Historie
and material Passage therein contained to its
proper Time and Date.

By R. D.^{nahee} M.D.

I Pct. I. 10, 11.

*Of which Salvation the Prophets have enquired and searched diligently,
Who prophesied of the Grace that should come unto you.
Searching What or What manner of Time the Spirit of Christ which was
in them did signifie, When it testified before-hand the sufferings of
Christ, and the glory that should follow.*

L O N D O N,

Printed by James and Joseph Moxon, for Stephen Bowtell, at the
Sign of the Bible in Popes-head Alley.

1648.

Journal of the

First Expedition of the United States Army

to the Pacific Ocean, in 1846

by

John C. Fremont

Major, U. S. Army

Vol. I

San Francisco

1848

Published by

W. H. Loomis

No. 107, Market Street

San Francisco

Calif.

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To the Worshipfull

My much Honoured Father Roger Drake, Esquire.

My Honoured Uncle Tho. Burnell, Esquire.

Worshipfull and much Honoured,

IT is not the desire of Protection (the common Theam of such Epistles) but sence of dutie and the bond of gratitude puts me upon this Inscription. Truth needs no Patron, Errour deserves none. To wave therefore such complements; My designe in this Prologue is a thankfull acknowledgement of that great debt brought upon me by each of you, which I can never satisfie. To the one I owe (under God) my being, and well being; to the other, the dearest Companion of my Life; to both my Name and Posterity. Vnworthy were I either of life or name, should I not endeavour (according to my poore model) to perpetuate their being and memorie, to whom I am an eternal debtour for both. This only were motive enough to extort a publick acknowledgement. But I cannot smother in silence an other Favour (shall I say not inferiour to either of the former? Gods blessing upon poore and unworthy indeavours may make it farre superiour) that in the last great turne of my Life, wherein I seemed unto many a signe and a wonder, by relinquishing that Honourable Profession of Physick, to attend upon an higher Calling (though very mean in the eyes of the World) neither of you did interpose to divert me from that designe, though carnal arguments were not wanting to have made each of you improvè your utmost Authoritie for the stifling of such a motion in the very birth. I am not ignorant under what extreame contempt and discouragement the Ministry lies at present: Nor can I be so stupid as not to apprehend how my own credit lies at the stake, as if Consciousnes of inabilitie in the practice of Physick made me digresse to the function of the Ministerie. For the answering of which cavil I am not very solicitous, but willingly

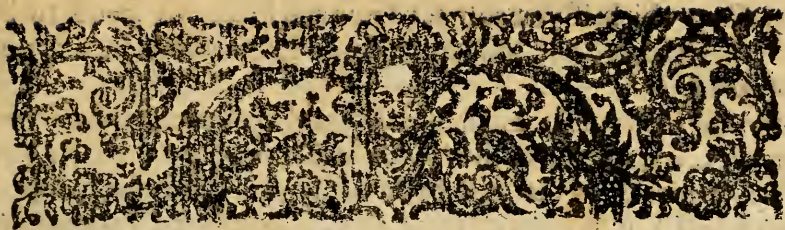
Epistle Dedicatory.

lingly in this point lay my credit at their feet who excel in that facultie both at home and abroad, and upon former tryal made, know best what to judge. But certainly had consciouſnes of inabilitie diverted me from Physick, I should have had but very poor encouragement to the Ministerie, which as it is far more difficult than Physick or any other Facultie in its own nature, so considering the infinite discouragements both from without and within, I had little ground to hope it would prove more easie or advantagious than the practice of Physick, especially since this and other callings gain much credit and profit by faithfullnes and diligence; but the Ministry never looses more with the world than when its exercised with most pains and faithfulness. For my own part, as the former pompe and splendour of the Clergie did not intice me, so the present outward baseness thereof doth not discourage me; but silencing all carnal Objections, I desire to be faithfull unto him that hath called me, and so to walk in this waighty imployment, as at last (through Gods mercy) I may give up a comfortable account; for which I begge your earnest Prayers,
and rest.

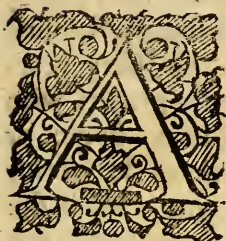
Your dutifull and loving Son
and Nephew,

From my Study
this 14. of June.
1648.

ROGER DRAKE.



THE
P R E F A C E.



S all the Promises, Prophecies, Ceremonies, Genealogies, &c. had a special reference unto *Iesus Christ*, as their body, center, end, accom- plisher; so doth this our *Chronologie*, which be- gins in the first and ends in the second *Adam*: To him we desire to conduct the Reader, and there to leave him, even with Christ, who is the only aim, hope, and rest of all true Believers.

The designe of the Authour was as much as may be, to find out Truth, for his own satisfaction, and to clear up truth unto the mean- est capacities, who by the help of this poor little peece, may in the cast of an eye finde out almost infinite Truths, which without the helpe of these parallel Tables will haply puzzle the best Chronolo- gers, and be almost impossible for meaner capacities to collect by their own industry.

By this it will appear, that innumerable (and that most solid) consequences may be enforced from Scripture grounds, which yet appear not in the surface of the Text, but may be digged out of the Mine of the Scriptures by pious study and industry. And in a word, By vertue of this helpe, thou maiest read the whole Scri- pture with abundance of delight and profit, as being able to referre every remarkable passage to its proper time and Date. Who knows not how necessary *Chorography* and *Chronologie* are to Hi-

Story, from which, if you abstract Time and Place, it seems to be without Head or Tail, and sounds more like a *Fable* than a true *Narrative*.

For thy better understanding and improving the ensuing *Chronological* Tables, know that the *Norma* or *Compasse*, by which wee steere (in measuring that vast body of Time, from the Creation unto Christ) is the lives of the Patriarchs, Kings and Prophets, as they ly single or parallel together: (which indeed are well stiled, by learned *Broughton*, *The Day-star of the Narration*.) and afterwards, the years of captivity and *Daniels* seventy weeks of yeers, which we fully beleeve do expire with the death of Christ. Every page contains seven weeks, that is nine and forty years; in which, where the lives are single or thin, we note the succession of them, two, three or four times in the same page: yea in the first page, the line of *Adams* life is noted five times; one hundred and thirty years of his life being past before any Patriarch is joyned as parallel with him. In the next columnne to their lives, (either single or parallel) are noted the Sabatical years, or the weeks of the world; the letter [S] being affixed to the top of the colume: and in the same colume, immediately under the letter [S] are noted the Jubilies of the World; and afterwards of *Canaan*, which run parallel with the Jubilees of the World. In the third colume noted at the top with the letter [W] you have the years of the World, marked at every ten years distance.

The hundred and twenty years of Gods patience to the old World spoke of in *Gen. 6. 3.* is noted page 25. in a distinct colume, to page 27. then follows a new *Aera* or *Period* of time from the Flood, which hapned *Anno Mundi* 1657. and page 36. a New period of the Promise, and another of Circumcision in the same page: and page 45. is noted the *Aera* of the Lamb or Passover: and in the next page the *Aera* of *Canaan* entred. Page 54. is noted the *Aera* of *Salomons* Temple: and page 55. the *Aera* of the division, when the Kingdom was rent from *Salomon* in *Rehoboham*, and ten Tribes were given to *Ieroboam*. All these seven periods of time, (besides that of the *Creation*.) are famous in Scripture; and are noted distinctly in their severall columns, as they

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they fall in one after another, being prefixed before the columnes of the Patriarchs, &c. Besides those three great *Æras* or Periods, so famous in prophane *Chronologie*, namely, *Æra Olympica*, *Vrbis condita* & *Nabonassaris*, noted page 59. and 60.

These things being premised, it will not be difficult for the Reader to finde out, in what year of the World, or in what year of those famous Periods, any remarkable passage fell out in Scripture: yet the better to help the Reader, I have given him a view of altogether in the ensuing draught.

		W.
<i>Adam</i>	130	130
<i>Seth</i>	105	235
<i>Enos</i>	90	325
<i>Kenan</i>	70	395
<i>Mahalaleel</i>	65	460
<i>Jared</i>	162	622
<i>Enoch</i>	65	687
<i>Methusalah</i>	187	874
<i>Lamech</i>	182	1056
<i>Noah</i>	502	1558
<i>Shem</i>	100	1658
<i>Arphaxad</i>	35	1693
<i>Selah</i>	30	1723
<i>Eber</i>	34	1757
<i>Peleg</i>	30	1787
<i>Reu</i>	32	1819
<i>Serug</i>	30	1849
<i>Nahor</i>	29	1878
<i>Terah</i>	130	2008
<i>Abraham</i>	100	2108
<i>Isaack</i>	60	2168
<i>Jacob</i>	91	2259
<i>Joseph</i>	110	2369
<i>Void</i>	59	2428
<i>Moses</i>	120	2548
		B 2

Joshuah

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		W.
Joshuah	17	2565
Othniel	40	2605
Ehud		
and	80	2685
Shamgar		
Deborah	40	2725
Gideon	40	2765
Abimelech	3	2768
Tolah	23	2791
Jair	22	2813
Jephthah	6	2819
Ibsan	7	2826
Ela	10	2836
Abdon	8	2844
Samson	20	2864
Eli	40	2904
Samuel		
and	40	2944
Saul		
David	40	2984
Solomon	40	3024
Divisjon	390	3414
Captivitie	51	3465
Daniels weeks	490	3955

Adde to these the seven famous *Æraes*, mentioned in the Scripture.

		W.
From the Creation to the Flood,	1656	1656
Promise	422	2078
Circumcision	29	2107
Passover	401	2508
Canaan	40	2548
Temple	440	2988
Divisjon	36	3024

The

T H E P R E F A C E.

The Reader may haply wonder, why in this Table I note but fiftie one yeers of the captivity of *Babylon*. The reason is, because nineteen yeers currant of those seventy yeers run parallel with the nineteen last of *Ezekiels* three hundred ninety yeers, containing the space from the division, to the Captivtie of *Zedekiah*, and the burning of *Solomons* Temple. See *Ezekiel*, 4. 5. Subtract nineteen out of seventy yeers, there rests fifty one yeers, the just space of the Captivity, from the 11. of *Zedekiah* ending; which indeed was the third Captivity: the first hapning in the fourth of *Jehoiakim*; the second, about the 11. of *Jehoiakim* ending.

Take one or two instances to clear the use of the fore-going directions, for a right understanding of the parallel lives in the *Chronological* Tables.

Adam lived to see eight Patriarchs, namely till *Lamech* was fifty six yeer old. I would know how old each of the Patriarchs were, when *Lamech* was born. For answer, turn to page 12. You shall find that at the birth of *Lamech*, *Adam* was eight hundred seventie and four yeers old. *Seth*, seven hundred fourtie and four yeers old. *Enos*, six hundred thirty and nine yeers old. *Kenan*, five hundred fourty and nine yeers old. *Mahalaleel*, four hundred seventy and nine yeers old. *Iared*, four hundred and fourteen yeers old. *Enoch*, two hundred fiftie and two yeers old. *Methuselah*, one hundred eighty and seven yeers old. All those yeers of their lives lying in one parallel line, (from the left hand to the right) with the yeer of *Lamechs* birth, which fell out toward the end of the hundred twenty and fifth week of the world, each week containing the space of seven yeers. By the same rule you may find out the concent of any of their yeers, and that in effect, as certainly as if the Scripture had said in expresse terms, that when *Lamech* was born, *Adam* was eight hundred seventy and four yeers old, &c. Which yet must not be understood to a moneth and day, (since it is not probable all the Patriarchs were born in one and the same moneth and day of the yeer) but that a great part of each of their yeers ran parallel; as haply, nine, ten, or eleven moneths. And this Latitude must needs be granted us, because the Scripture notes onely the yeer, not the moneth and day in which each Patriarch was born, and where the

Holy Ghost is silent, we must not be curious. Its enough for us to be as wise as God would have us; Nay, I am confident, not all the skill of all the men in the world, from the beginning to the end of the world, will be able to find out all Truths contained in Scripture, either directly, or by consequence: but the full opening of the Book of Scripture, and the Book of Providence, will be a great part of the Saints work and happiness in Heaven. So that we may well conclude with *David, Psalm. 119. 96. That Gods commandment is exceeding broad.* If the *Chronologie* of Scripture, (one of its meanest parts) contain almost infinite consequences; what shall we think of the whole Scripture? which though never so often read, yet still (like God the Author) affords us new varieties, so as at every reading you shall observe some thing which you knew not before. Express places are like ripe fruit that may be eaten presently, but consequences are like the fruit in the seed, or like fire in the flint virtually, not formally in the Text: yet as sure as that which is in express terms, so the deduction be right. For instance, *Gen. 5. 3.* the Scripture saith expressly, *Adam was an hundred and thirty years old, and begat Seth:* from whence I infer that if *Adam* were an hundred and thirty years old at *Seths* birth, then he was an hundred thirty and five years old, when *Seth* was five years old; and a hundred forty and five year old, when *Seth* was fifteen years old, &c. because five years being added to an hundred and thirty make just a hundred and thirty five years, and fifteen years being added to 130 make an hundred and forty five years. Yet its no where said in Scripture, that *Adam* was an hundred and five years old, when *Seth* was five years old, &c. onely its proved by consequence, by way of syllogism, whereof one Proposition is grounded upon express Scripture, the other upon sence and experience; from both which infallible premises the conclusion must flow of necessity, and cannot be denied. I clear it thus by an hypotheticall syllogism. If *Adam* were an hundred and thirty years old when *Seth* was born, then he was an hundred and thirty five years old when *Seth* was five years old. *Adam* was an hundred and thirty years old, when *Seth* was born, Ergo, he was an hundred thirty and five years old when *Seth* was five years old. The *minor* or *antecedent* is express in Scripture,

ture, onely its noted under the phrase of begetting; whence we may probably gueſſe, that *Adam* begat at the beginning of his hundred and thirtieth year, and *ſeth* was born about the end of the ſame year; and ſo for the reſt of the Patriarchs. Now to prove that all the perallel lives of the Patriarchs are ſet right, ſubſtract the yeers of the Son out of the Fathers age in the ſame line, and the remainder will be the juſt age of the Father, when he begat that Sonne. To take the former inſtance of *Lamechs* birth, *Methuſelah* was a hundred eighty and ſeven yeers old when he begat *Lamech*; at the ſame time (*Enoch* *Methuſelahs* father) was two hundred fifty and two yeers old. How prove I that will you ſay? Why, ſubſtract a hundred and eighty ſeven out of two hundred and fifty two yeers, there reſts ſixty five yeers, the juſt age of *Enoch* when he begat *Methuſelah*. Again, ſubſtract two hundred fifty and two yeers, (the age of *Enoch*) out of four hundred and fourteen, (the age of *Jared* at the ſame time;) there reſts a hundred ſixty and two yeers, the juſt age of *Iared* when he begat *Enoch*. There is the ſame reaſon of all the Parallel lives that run in a ſtraight line from Father to Sonne. By this rule I conclude the Parallels are ſet right, and a man but meanly verſed in Arithmetick, may with abundance of delight upon occaſion prove any of them.

There is the ſame reaſon of the eight famous periods mentioned in Scripture; to wit, *Of the Creation, Floud, Promise, Circumciſion: The Paſchal Lamb, the entrance of Canaan, the Foundation of Solomons Temple, and the diviſion or rending of the ten Tribes from Rehoboam*. For by virtue of theſe Tables you may in the caſt of an eye know in what yeer of any of theſe periods, any memorable accident fell out; If you can but tell in what yeer of a Patriarch, King, Prieſt or Prophet it hapned. To inſtance in *Iofahs* Paſſeover, which was kept in the eighteenth yeer of his reign; at which time alſo *Ezekiels* forty yeers begin, mentioned *Ezekiel* 4. 6. and end with the fourth or laſt captivitie in the three and twentieth yeer of *Nebuchadnezzar*, *Ier.* 52. 30. ſee page 62. f. you ſhall find it fell out three thouſand three hundred ſeventy and nine yeers from the Creation; one thouſand ſeven hundred twentieth and three yeers after the Floud; one thouſand three hundred and one yeer after the Promise,

Promise; one thousand two hundred seventy and two years after the Circumcision; eight hundred seventy and one year after the Passeeover; eight hundred thirty and one years after the entrance into Canaan; three hundred ninety and one year after the foundation of the Temple; and three hundred fifty and five years after the division. Now to prove that *Iosab's* Passeeover hapned in those very yeers of the fore-named periods, substract the latter and lesser number from the greater number immediately foregoing, and you have the just space of time between it and the *Æra* immediately preceding, which may assure you they stand right. To clear this by the former instance, *Iosab's* Passeeover hapned three hundred fiftie and five yeers after the division: this may be proved by ocular demonstration from the several weeks of yeers, or ten yeers spaces of each period reaching unto that date rightly observed and reckoned; and so may all the rest: In which you may be further confirmed by substracting the lesser period out of the greater immediately fore-going, which leaves the just distance between those two periods: Substract then three hundred fiftie and five out of three hundred ninetie and one, there rest thirtie six yeers between the Temple and division. Again, substract three hundred ninetie and one out of eight hundred thirty and one, there rest foure hundred and fourtie yeers between Canaan entred, and the Temple founded. Yet further, substract eight hundred thirty and one, out of eight hundred seventy and one, there rest forty yeers between Canaan entred and the Passeeover: and three hundred ninety and one, out of eight hundred seventy and one, there rest four hundred and eighty yeers between the Paschal Lamb and the Temple founded. 1 *Kings* 6. 1. A very memorable period, and of great use in sacred Chronology.

Again, substract eight hundred seventy and one out of one thousand two hundred seventy and two, there rest four hundred and one yeers between Circumcision and the Passeeover. And if yet you substract one thousand two hundred seventy and two, out of one thousand three hundred and one, there rest twenty nine yeers between the Promise and Circumcision. Substract yet further, one thousand three hundred and one, out of one thousand seven

seven hundred twenty three, there rest foure hundred twenty two yeers between the Flood and the Promise made to *Abraham*. Lastly, substract one thousand seven hundred twenty three out of three thousand three hundred seventy nine, there rest one thousand six hundred fifty six yeers between the Creation and the Flood, which hapned *Anno mundi*, 1657. currant: but I reckon these great periods by compleat yeers, which periods are so exactly noted in every page, as upon strict examination thou shalt find they fail not one yeer in observing their true distances one from another. Consult then, but the Table of those great periods set down for thy ease in the second page of the Preface, and then to prove the true site of every Period, substract the lesser (as before) from the greater; thou wilt find the just distance of yeers between each of them so punctually observed; as will not onely discover their truth, but also breed in thee abundance of delight and profit. And in truth, if but one yeer in any of these parallels be set false, all that follow after it in the same connexion, must needs be false also. By these Tables thou mayest perceive that *Shem*, *Arphaxad*, *Selah* or *Eber*, (though most probably *Shem*) any of them might be *Melchizedeck*, since every of them lived beyond the birth of *Ishmael*; and one of them, namely *Eber* out-lived *Abraham* himself. Now *Ishmael* was not born till after *Melchizedeck* met *Abraham*, and that probably some yeers. In a word, almost infinite varieties of Truth may with ease be found out by the help of these Tables, which without them would be very difficult for the best *Chronologers* to fathom.

One thing more I cannot passe without honourable mention, namely that famous and most artificial *Julian Period*, made up of the three *Cycles* multiplied one by the other. The whole Period contains seven thousand nine hundred and eighty yeers. Let us suppose it to be a solid body of time, having three dimensions; the length twenty eight, which is the circle of the Sunne: the breadth nineteen, which is the circle of the Moon, or the *Golden Number*: The thickness fifteen, which is the circle of the Indiction. Multiply twenty eight the length, by nineteen the breadth; and the product of both these (five hundred thirtie two, the *Dyonysian Period*)

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by fifteen the thickness, the total is seven thousand nine hundred and eighty, the *Julian Period*. The use of it is excellent in *Chronologie*; for by it alone being rightly set, you may find out the year of the world, or any or all of the three *Cycles*: And the three *Cycles* being given, you may find any year of the world, or of the *Julian Period*. *Chronologers* suppose it to begin seven hundred sixty four years before the Creation. The reason is, because they take it for granted, that our Saviours Conception or Birth, hapned *Anno Mundi* 3949. In which year of the world the *Cycle* of the Sunne was nine, the *Golden Number* one, the *Roman Indiction* three. Now these three *Cycles* concur in no year of the *Julian Period*, but the four thousand seven hundred and thirteenth, which therefore runs parallel with *Anno Mundi*, 3949. which being subtracted from four thousand seven hundred thirteen, their rest seven hundred sixty four years, the just date of the *Julian Period* when the world began. Haply upon this supposition of our Saviours Birth, *Anno Mundi*, 3949. do our Almanack-makers ground the change of the three *Cycles* every year, as they may find out the *Epaet*, by multiplying the *Golden Number* by eleven, and dividing it by thirty the common age of the Moon, the remainder after division is the *Epaet*, and if nought remain then the *Epaet* is thirty. For example, This year of our Lord being 1646. the *Golden Number* is thirteen, which multiplyed by eleven, the Product is one hundred forty three, and this being divided by thirty, there rest twenty three, the *Epaet* for this year, according to the *Julian Account*. In like manner to find out the three *Cycles*; Suppose for present our Saviour was born *Anno Mundi*, 3949. add to it the year of our Lord, 1646. and 764. the date of the *Julian Period* before the world began, the total is 6359. which year of the *Julian Period* runs now parallel with the present year of our Lord, 1646. and with the present year of the World, 5595. according to the former supposition. Now to find out the three *Cycles*; Divide six thousand three hundred ninety five, the present *Julian Period* by twenty eight, your remainder is three. Again, divide it by nineteen, your remainder is thirteen: Once more divide it by fifteen, your remainder is fourteen; so that you have three for the *Cycle* of
the

the Sunne; thirteen for the *Cycle* of the Moon, and fourteen for the *Cycle* of the *Indiction* this present year, according to the ordinary account. Now because we conceive that our Saviour was born, *An. Mundi* 3919. ending, thirtie yeers sooner than the ordinary account; we must of necessity either alter the three *Cycles*, or begin the date of the *Julian Period* thirty yeers sooner than the ordinary Account, namely, four hundred ninety four yeers before the Creation: which as it is easie and safe, so its warranted by the example of the best *Chronologers*, who alter the date thereof, as themselves think best. Nor is there any absurditie in it (so they keep to that date they set themselves) since this *Period* is not Natural, but Artificial: which is one reason I note it not in my *Chronological Tables*. Let us then take it for granted, that our Saviour was born *Anno Periodi Iul.* 4713. Let the year of our Saviours Birth be what it will in regard of the age of the World; whether 3949. or 3919. or any other, be sure to fasten it and make it run parallel with the four thousand seven hundred and thirteenth year of the *Julian Period*, and the three *Cycles* will be still the same without variation, as they are now in the ordinary Account, and have been reckoned to be from the Birth of our Saviour: And better a great deal alter the *Julian Period*, than the three *Cycles*, which might haply breed great confusion in the notation of Time: It being in this case, as it is in divers terms of Art, which though very improper, yet must be kept; least by loosing the terms, we confound our selves, and lose also the sence of Authors.

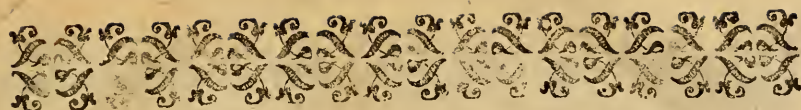
But to passe this, and to draw to a conclusion. The Weeks and Yeers of the World, as well as the *Jubilees*, may be proved (as the rest) by ocular Demonstration, and likewise do mutually prove each other. For instance, page 73. *f.* The first year of our Saviors life runs parallel with *Anno Mundi*, 3920. and with the last or Sabatical year of the five hundred sixtieth week of the World immediately fore-going the eightieth *Jubilee*. Now to prove they are set right; multiply 560. by 7. which is a week of yeers, or 80. by 49. which is a *Jubilee* containing 7. weeks of yeers: the Product of each is 3920. yeers, the just age of the World when our Saviour was one year old. Or divide that year of the World by 49.

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the Quotient is 80. the *Jubilee* which immediately followed our Saviours Birth: As also if you divide that week of the World in which our Saviour was born, by 7. which makes a week of yeers, the Quotient is still eighty as before: whence you may certainly conclude they are all rightly set. The same reason is there of any yeer, week, or *Jubilee* of the world, which by this means may in like manner be proved with no lesse certainty then delight, by any who hath but so much skill in *Arithmetick* as will inable him to add, subtract, multiply, and divide.

This I conceive may be sufficient for the right understanding and use of the Tables, the benefit whereof thou wilt better value by thy own experience in the study of *Chronology*, then I have either leisure or pleasure to instruct thee. What truth thou findest in them, own it as a beam of Light sent from the onely Fountain of Truth: what errors, excuse and pardon them in the Author, who did his honest indeavour with no mean pains to find out Truth, though he neither can nor dare exempt himself from the common condition of man, namely to be subject to error: nor doth he desire thee any further to trust him in this particular, then he is able to make good from solid Stripture grounds every parcel and link of this *Chronological* chain, from the first to the second *Adam*, with whom he leaves thee, as the onely center of rest and happiness; and who, after all the labours and sufferings of his people, will give them Eternal Rest, and Immortal Glory.

POSTSCRIPT.



POSTSCRIPT.

THe Reader mayhaply think me overconfident in my assertions about Points so intricate and controversial: To which I shall answer onely thus much. First, that the grounds upon which I build, upon serious and impartial consideration, seem to me irrefragable; besides the harmony of all the Parcels one with another, and especially the perfect consent of the seventie years captivity, and Daniels weeks with the weeks of the World. Secondly, for the superstructure: if the foundation fail not, I have reason to be confident thereof, since its evident both by ocular Demonstration, and by the common Principles of Arithmetick, by which it may be proved as firmly and clearly, as any summe or total may by examining the particulars; yet do I not presume to bind any by my poore judgement, but he may by the help of these Tables follow what date he please, by adding or subtracting the just difference of yeers between his and my Æra. For example, He who beleeves Abraham was born when Terah was seventie yeers old, Let him subtract sixtie yeers out of my date of Abrahams birth, and he hath the just yeer of the World, according to his own account. Again, he who beleeves the Promise was made to Abraham, being seventy five yeers old, Let him add five yeers to my date of the World, and he hath his own account. So of the rest. Its Truth I seek, and shall be willing to learn of any, nor desire further to be credited than Truth shall bear me out.



DIFFICULTIES IN SACRED
CHRONOLOGIE,
CONTROVERTED BY THE
LEARNED.

I. **S**hem was neither *Noah's* first-born nor youngest Son, as appears by comparing *Gen.* 9. 24. and 10. 21. He was born then when *Noah* was (not five hundred but) five hundred and two years old, as appears by the birth of *Arphaxad*, *Gen.* 11. 10. *Noah* was six hundred and two years old two years after the Flood: At the same time *Shem* was one hundred year old: subtract one hundred out of six hundred and two, there rest five hundred and two, the just age of *Noah* when *Shem* was born. *Japhet* was the eldest, *Shem* the second, and *Cham* the youngest, *Genesis* 9. 24. Only *Shem* is first named for dignity, *Genesis* 5. 32.

2. The Promise was made to *Abraham* in *Vr*, and not in *Haran*; when he was seventy year old, and not seventy five. That it was not in *Haran* but in *Vr*, appears by *Acts* 7. 2, 3. that it was not when *Abraham* was seventy five year old, is as evident; because he was but seventy five years old at his departure from *Haran*, where yet he dwelt till his Fathers death, *Acts* 7. 4. *Gen.* 12. 4. Whence by the way, note that *Abraham* was born (not the seventieth, but) the hundred and thirtieth year of *Terah* at the soonest. He was seventie five year old when *Terah* was two hundred and five year old at his death; subtract seventie five out of two

two hundred and five, there rest an hundred and thirtie, the just age of *Terah* when *Abraham* was born. *Abraham* then was not *Terahs* first-born, but is named first (as *Shem* was) for dignitie, *Gen.* 11. 26. Now to prove the Promise was made when *Abraham* was seventie years old; Note that the *Israelites* went out of *Egypt* (precisely to a night) at the end of four hundred and thirtie yeers *Exod.* 12. 40, 41. All which time *Abraham* and his seed sojourned in stra ge Lands, and were afflicted. Foure hundred yeers of this his seed was a sojourner. *Gen.* 15. 13. that is, *Isaack* and his Posteritie. *Acts* 7. 6. *Isaack* was born (and so began to sojourn) when *Abraham* was an hundred yeers old. The four hundred yeers then began at the end of *Abrahams* hundredth yeer, and end at the going out of *Egypt*, at which time also the four hundred and thirtie yeers expire; and therefore must begin thirtie yeers before the foure hundred yeers, that is, thirtie yeers before *Abraham* was an hundred yeer old. Subtract then thirtie out of an hundred, there rest seventie, the just age of *Abraham* when the Promise was made to him in *Vr*: Whence its further evident the Promise was made to him at Spring; namely, the fourteenth or fifteenth day of the Moneth *Abib*. They who begin the four hundred yeers at *Ishmaels* mocking, besides a plain errour, leave us at great uncertainties, since there is no Scripture-evidence at all when *Ishmael* mocked *Isaack*; and supposing (as they would) five yeer after *Isaacks* birth, it makes but a difference of five yeers, and the *Era* of the Promise five yeers later.

3. Concerning the *Era* or beginning of the *Babylonish* captivity. Note there were foure captivities: First, in *Nebuchadnezzars* first yeer which concurred with the third and fourth yeer of *Jehoiakim*, *Jer.* 25. 1. and *Daniel* 1. 1. The second, in the seventh yeer of *Nebuchadnezzar*. The third, in the eighteenth yeer of *Nebuchadnezzar*. The fourth in the twentic third yeer of *Nebuchadnezzar*, *Jer.* 52. 28, 29, 30. The Nations were to serve him, his sonne and his grand-child, *Jer.* 27. 7. That is, *Nebuchadnezzar*, *Evlmerodach*, and *Belsbazzar*. I see not then why the first captivity should not begin the seventie yeers, at which time divers of the Princes, and part of the Holy Vessels were carried to *Babylon*,

Babylon, *Dan.* 1. 2, 3. The desolation of *Ierusalem*, *Dan.* 9. 2. then began; as also of the whole land, and was at last accomplished under the fourth captivity after the death of *Gedaliah*; so that the whole land lay waste not above forty seven yeers, God in mercy so moderating that great affliction of his people. They who begin the captivity at the carrying away of *Iechonias*, must of necessity conclude, that some of the Vessels and Princes were held captive above seventy yeers. And they who begin it not till the eleventh of *Zedekiah*, go likewise against the words of the Prophet, *Jer.* 29. 10. who foretold but seventie yeers captivity to them that were carried away with *Iechonias*, of which indeed about seven or eight yeers were past when they came to *Babylon*, *Jer.* 25. 1. and 27. 6, 7. and *Daniel* 1. 1. 3.

4. The greatest controversie is about the beginning of *Daniels* seventy weeks. Had not profane *Chronologie* contradicted, none I think would have doubted but that the seventy weeks of yeers began when the seventy yeers of captivity ended. But the great difficulty is how to reconcile sacred and profane *Chronologie*. To me the Scripture seems to carrie it strongly, that the seventy weeks immediately followed the seventy yeers: which method accordingly I have followed in this *Chronologie*, and that upon these grounds.

1. From the age of those who saw both Temples finished, *Ezra* 3. 12. compared with *Haggai* 2. 3. Suppose they were but ten year old at *Zedekiahs* captivity: add to that at least sixty two yeers of the seventy yeers captivity, beginning eight yeers before, and to this an hundred and eleven yeers, from the first of *Cyrus*, to the sixth of *Darius Nothus*, when the second Temple was finished. These men must be at least an hundred eighty and three yeers old, and so exceed the age of *Isaack*.

2. It appears further from the age of *Ezra*; his Father *Seraiah* was slain by *Nebuchadnezzar* in the eleventh year of *Zedekiah*, *2 King.* 25. 18. 21. compared with *Ezra* 7. 1. and he with his brother *Jehozadac* went into captivity, *1 Chron.* 6. 14, 15. Suppose now *Ezra* to be a *posthuma proles*, and that he was carried captive in his mothers belly in the eleventh year of *Zedekiah*, you must make him

him at least sixty two yeers old at the end of the captivitie; (and according to some sixty nine yeers old) after which he lived at least to the twentieth of *Artaxerxes Mnemon*, as is evident by his being present at the dedication of the wall *Nehem.* 12. 36. For the building whereof, *Nehemiah* got leave of this King in the twentieth yeer of his Reign, *Nehem.* 2. 1. The same *Ezra* also preached under the government of *Nehemiah*, *Nehem.* 8. 1, 2. whose government lasted twelve yeers, *Nehem.* 13. 6. compared with *Nehem.* 2. 1. to the 32. of *Artaxerxes*. Now in what yeer of *Nehemiah* the wall was finished is uncertain. Suppose therefore *Ezra* lived but to the end of the twentieth yeer of *Artaxerxes* (which is the least can be imagined) from the first of *Cyrus*, to the twentieth of *Artaxerxes Mnemon* is 136. yeers at least: to which add sixty two yeers of *Eraes* age under the captivity, its apparent he lived at least an hundred ninety eight yeers; which how probable, let any indifferent man judge.

3. From that speech of the *Jews* to our Saviour, *John* 2. 20. [*Fourty and six yeers was this Temple a building,*] which answers patt with that of *Daniel* 9. 25. That from the Decree of *Cyrus* to *Messias* should be seven weeks of yeers; which cannot be understood of *Messias* coming personally, but Typically. Now the Temple being a principal Type of Christ, was finished in the midst of the seventh week that is in the fourty sixth yeer after the return, as *Messiah*, whom it Typified, did both suffer, and was glorified in the midst of the seventieth or last week, *Dan.* 9. 26, 27. Others, who make it to be about an hundred and eleven yeers from the foundation to the finishing of the Temple, have no way to salve that speech of the *Jews.* *Iohn* 2. 20. but by flying to several intervals wherein the building of the Temple laid dead, and so would make us believe that fourty six yeers were spent in actual building of the Temple, which to me is improbable. For as they were laying the foundation, *Ezra* 3. 8. 10. and 4. 1. The adversaries, whose malice would suffer them to loose no time, began betimes to hinder them, partly by weakning their hands by suits of Law, and partly by complaining to the King against them. *Ezra*, 4. 4, 5. 7. 16. And verse 24. its expressly said, the work ceased till the second yeer of *Darius*,

which agrees with *Haggai* 1. 1. and *Ezra* 5. 1, 2. so that it is probable, the work ceased from the laying of the foundation till the second year of *Darius*, in whose sixth year it was finished *Ezra* 6. 15. and so probably about five or six years in actual building. And so by consequence that speech of the Jews must be took in this sense, that from the foundation to the finishing of the second Temple was but forty six years: and by proportion from the first of *Cyrus*, to the sixth of *Darius* *Nothus* were not above forty seven years by sacred *Chronologie*, which yet by profane *Chronologie* is an hundred and twelve years. And in truth the *Olympiads* themselves, by which Historians measured the reigns of their Kings, are much doubted and questioned by *Plutarch* in the very beginning of his *Numa* p. 60. B.

4. From the answer of the Angel *Gabriel* to *Daniel*, *Dan.* 9. 25. For first, the Angel coming to instruct *Daniel*, certainly would speak to *Daniel's* apprehension: But *Daniel* could understand this command to build *Jerusalem* to proceed from no other King but *Cyrus*, being well acquainted with the Prophecie of *Esay* about him: and had not *Daniel* undoubtedly understood it thus, he might well have objected to *Gabriel*: I understand thus much indeed, that seventy weeks after the going forth of the commandment, *Messias* shall accomplish our redemption: but unless you further satisfy me at what time precisely and from what King this Decree shall be issued forth, I am little or nothing the wiser. To clear it by another supposed instance, should the Spirit of God reveal to any that precisely 40-years after the ruine of Antichrist the Turk shall be destroyed: unless he be pleased withal to reveal in what yeer Antichrist shall be destroyed; I could neither inform my self nor others directly when the Turk shall be ruind. So it was in this case. The Angel came not to deceive *Daniel*, but to inform him. Secondly, to prove from the Text that this must needs be the command of *Cyrus*; The words in the original run thus. Understand that from the going forth of the word to cause to return and to build *Jerusalem*, &c. The word, *שׁוּב* in *Hiphil* signifies properly to cause to return. From hence then I argue; That Decree which at once commanded the captivity to return and to build *Jerusalem*, that and that only

onely began *Daniels* seventy weeks. But there was no Decree of any King, but onely of *Cyrus* that at once commanded both these. *Ergo*, nor indeed could *Daniel* understand it of any other; that no other King commanded both these is evident. *Darius* commanded to build the Temple, but neither to return the captivity, nor to build the Citie. *Artaxerxes* gave *Nehemiah* a Commission to repair the Citie, but not to return the captivity: The same *Artaxerxes* gave *Ezra* Commission to return some Captives, but neither to repair the City, nor to build the Temple. For proof of these three, see *Ezrah* 6. 6, 7. *Nehemiah* 2. 3. 8. *Ezra* 7. 13. Of all the *Persian* Kings (onely *Cyrus*) except *Artaxerxes Mnemon*, to whom yet the date can not agree, made a Decree, First for returning the captivity: Secondly, for building the Temple, And thirdly, for building of the Citie also. *Ezra* 1. 2, 3. *Ezra* 44. 28. and 45. 13. And though no Decree of *Cyrus* be extant for building of *Ierusalem*, yet it is evident by the Prophet in the fore-mentioned places, that he did make a Decree for the building of the Citie, as well as of the Temple: otherwise how could it be said, *He shall build my Citie*: And that he should say of *Ierusalem*, *thou shalt be built*. No man is so mad to think *Cyrus* built it himself, but it was built by his order and direction, as the Temple was built by *Solomon*. By all which I think it may appear, that *Daniels* weeks began at the end of the seventie yeers, and with the first of *Cyrus*.

I might add how improbable it is, that the Scripture should discover every thing about Christ, save only the time when he should come into the world, &c. (which yet is so material a circumstance) but we must be beholding to profane *Chronology* for which as I shewed before is doubtful, and might have been lost. Had a Jew, or any other come to *Daniel* after his conference with *Gabriel*, *Dan.* 9. and asked him when *Messias* should suffer. The answer had been ready out of *Daniel* 9. 25. 27. in the midst of the seventieth or last week. But had the Jew further replied, in what yeer of the world? (Let us onely suppose now that the first yeer of *Cyrus*, ran parallel with *Anno Mundi*, 3466.) The fourth yeer being the midst of the last or seventieth week, that the four hundred eightie

seventh yeer curreant; I should conceive that *Messias* was to suffer *Anno Mundi*, 3952. Might not *Daniel* well have answered, I pray pardon me there, for to tell you the Truth I know not whether the seventy weeks begin the first yeer of *Cyrus*, or in the reign of some other King: and am still to seek in what yeer of the world Christ shall suffer. By all which its apparent, That either the seventie weeks began with the first of *Cyrus*, and the last of the *Babylonish* Captivitie: or else for all *Gabriels* vision, he was still ignorant when Christ should suffer, as knowing not when the seventie weeks were to begin.

The next or fifth difficulty is about the *Jubilees*; which some make to contain fourtie and nine, others fiftie solid yeers. To me it seems probable they contain but fourtie and nine solid yeers a peece, so that the fiftieth (or *Jubilee*) yeer is the last of the preceding *Jubilee*, and the first of the following *Jubilee*, and that upon this ground, because otherwise the course of the Sabbatical yeers must needs be broken once every fiftie yeers, by a yeer added to every seven weeks of yeers (which make just fourty and nine yeers) so that the seventh week of the *Jubilee* must contain eight yeers, which is as absurd as to say, a week contains eight dayes. Now whereas there are two sorts of *Jubilees*, namely the *Jubilees* of the World, and the *Jubilees* of *Canaan*: the question is, when the *Jubilees* of *Canaan* begin. Ordinarily they are reckoned from the Conquest of the Land by *Joshuah*, that is about seven yeers after they entred *Canaan*. To me it seems far more probable, they rather began the *September* after *Canaan* was entred, *Levit.* 25.2. The Scripture sayes not when you have Conquered, but when you come into the Land which I shall give you, then shall the Land keep a Sabbath unto the Lord. The first Sabbath of yeers, then began the *Autumne* after their entrance into *Canaan* (which they entred in the Spring) in the tenth day of the seventh moneth. Seven of which Sabbaths made fourtie and nine yeers, and so the fiftieth yeer; (or the yeer of *Jubilee*) began on the tenth day of the seventh Moneth, and was proclaimed by sound of Trumpet throughout all the Land in the very day of Atonement, *Levit.* 25.9, 10. I conclude then that the fiftieth yeer after they entred *Canaan*, was the yeer of

of *Jubilee*, and not the fiftie seventh year (as some would have it) And after this rate (as appears in my *Chronologie*) the *Jubilees* of *Canaan* run parallel with the *Jubilees* of the World, and are noted in the top of the Columnne that contains the Sabbatical yeers. Yet to give satisfaction, I have noted in the Columnne containing the yeers of the World, the *Jubilees* that contain fifty solid yeers; and in the Columnne of the Sabbatical yeers, I have noted both the *Jubilees* that began at their entrance, and also seven year after they entered *Canaan*. Thus p. 53. in the top of the Columnne for the Sabbatical year, the fiftie ninth *Jubilee* of the World, and the seventh *Jubilee* of *Canaan* concur with the eight. and twentieth year of *Elys* government after my account: but after the ordinary account the seventh *Jubilee* concurs with the thirty fifth year of *Ely*. If we reckon fifty yeers to a *Jubilee*, the seventh *Jubilee* concurs with the first year of *Saul*, as is noted in the same Column; the reason is clear, because every *Jubilee* gains a year; and therefore the seventh *Jubilee* must needs fall seven yeers later. In the same page my fifty and ninth *Jubilee* concurs with the twenty eighth of *Ely*: but if we reckon fiftie yeers to a *Jubilee*, then the fifty eighth *Jubilee* of the world concurs with the thirty sixth of *Ely*, 9. year later then the former: the reason is because a year is gained in every *Jubilee*: and so the fifty-eighth *Jubilee* containing fifty yeers, falls later than the fifty ninth *Jubilee* containing but fourty nine yeers.

The sixth Difficulty, is about the Expiration or end of *Daniels* seventy weeks, which some terminate with the death of Christ; others with the destruction of *Jerusalem*: *Daniel* seems cleerly to terminate them with the death of Christ, *Daniel* 9. 24. by which he made reconciliation for sinne, brought in everlasting Righteousness, &c. Of which their return from Captivity was but a type and shadow. Nor doth it follow that the seventy weeks reach to the destruction of *Jerusalem*, because mention thereof is made in this Prophecie. For besides that the twenty fourth verse determines, the seventy weeks, in the Death, Resurrection, and Ascension, of Christ: Its further evident by the several parcels of the seventie weeks. *verse* 25, 26. seven weeks and sixty two weeks, after which *Messias* was to be cut off: seven and sixty two make sixty nine after

ter which, namely in the midst of the seventieth week, *verse 27. Messias* by offering up himself should cause the Sacrifice and Oblation to cease virtually, they being of no force after the death of Christ, though they were in use (as well as other Ceremonies) till the destruction of *Jerusalem*.

And though the Translatours divide the seven weeks, (*Daniel*, 9. 25.) by a *Colon* from the 62. weeks in the same verse (following therein the custome of the Hebrews, who usually make the Accent *Athnac* to serve for a *Colon*) as if the seven weeks had proper reference to *Messias*, and the sixty two weeks to the building of the street and wall. Yet besides that this sence cannot agree with the History; its evident that in divers places of Scripture, the Accent *Athnac* cannot expresse a *Colon*, nay scarce so much as a *Comma*: for proof whereof I offer these places to the judgement of the Learned. *Psalme* 70. 3, 4, 5. If you count the Title of the *Psalme* for the first verse as the Hebrews do. *Pf.* 71. 14. and 79. 6. and 84. 4. and 86. 2. and 72. last. and 1 *Kings* 8. 17. And why then should we in this place (namely *Dan.* 9. 25.) take *Athnac* from a *Colon*, when as the sence can as ill bear it here, as in any of the fore-mentioned places? and without a *Colon*, the sence is clear and direct, that from that Decree (as before) to *Messias* should be seven weeks, and sixty two weeks, that is just sixty nine weeks, namely to that time in which he should beginne his Ministerial Office, in which he continued the first half of the last or seventieth week; that is, three yeers and an half, and then by his death took away the daily Sacrifice in its significancy and virtue: confirming the Covenant the last half of that week by his Apostles, and after that rejecting the *Jews* for contempt thereof, as learned *Mede* observes.

Let us then suppose (which to me seems to come neereſt the Truth) that *Daniels* weeks begin where the seventy yeers of Captivity ended. That is (according to my *Chronologie*) *Anno Mundi*, 3466. Add to this four hundred and ninety yeers contained in *Daniels* seventy weeks of yeers: The summe is three thousand nine hundred fiftie and five. Out of which subtract three yeers and an half, there reſts just three thousand nine hundred fiftie and two currant, in which yeer of the world (according to us) our Savior suffered.

Now

Nōw becaufe *Chronologers* place the death of *Chrift* in the year of the world 3982. and the 202. *Olympiad*, or the 808. *Olympick* year, juſt thirty year later then our date: the great difficulty will be how to reconcile this difference. For ſalving whereof we muſt deſire the Reader to take eſpecial notice of that grand errour committed by many in ſacred *Chronologie*, who make the birth of *Abraham* to fall out ſixty yeers ſooner than indeed it did: As ſuppoſing him to be born in the ſeventieth year of his Father *Terah*; whereas indeed he was not born till *Terah* was an hundred and thirty year old, as I have evidenced in the ſecond difficulty. Secondly, note that of this ſixty yeers they looſe five year in the date of the Promiſe, which was made when *Abraham* was ſeventy, and not ſeventy five year old (as I have cleared in the ſame Paragraph) and ſo with them it falls five year later then with us. Thirdly, note further, that out of this ſixtie they looſe eight yeers more in the date of the *Babylonish* Captivity, which with them falls out in the reign of *Iechonias*, but with us in the third year ending, and the fourth year beginning of *Iehoiakim*, namely eight year ſooner with us then with them: to which add two yeers more, wherein we differ from them occaſionally in the reigns of the Kings, who ſometimes reign a few yeers with their Fathers, ſometimes begin not their reign till after their Fathers deceaſe (as in the *Chronologie* it ſelf, we ſhall make plainly appear, and deſire no further to be credited, then we bring Scripture grounds for every branch of our *Chronology*) I ſay, theſe five eight and two yeers being added together, make fifteen yeers, which being ſubſtracted from ſixtie, there reſt fourtie and five yeers, the juſt difference between their and our date of the *Babylonish* Captivitie: The Captivitie falling with us, five and fourty yeers later then with them, and their date of our Saviours death falling thirty yeers later then with us, Both which being added together, make up 75. yeers, the ſpace from the firſt year of *Cyrus* his univerſal Monarchie, and the 10. year of *Artaxerxes Longimanus*, from which year to the death of *Chriſt*, they reckon 490. yeers, and others reckon from the 7. year of the ſame *Artaxerxes*, who they ſuppoſe gave Commiſſion to *Nehemiah*, in the twentieth year of his Reign, *Nehemiah*, 2. 6. 8.

That

Difficulties in Sacred Chronologie,

Our return from capti- vity. <i>An. M.</i> } Thence to the 10 of <i>Artax- erxes Longi- manus.</i> } 74	3466	Their re- turn 45. } yeers soner } then ours. } To the 10. } of <i>Artax- erx. Long.</i> } 74	3421	Our returne from captivi- ty. <i>An. M.</i> } Thence to the 6. of <i>Darius Nethus.</i> } 110	3466	Their return 45. } yeers soner } then ours. } Thence to the sixth of <i>Da- rius Nethus.</i> } 110.	3421.
Thence to the end of <i>Dani- els</i> weeks, } 490		To the end of <i>Daniels</i> , } 70. weeks. } 490		Thence to the end of <i>Da- niels</i> weeks. } 490		Thence to the end of <i>Dani- els</i> 70. weeks. } 490.	
Total] 4030		Total] 3985		Total] 4068		Total] 4021.	
About which year or 4027. (if the half week be subtracted) our Saviour suffered, if their account be right: and therefore to make it even with our account, subtract the former 75. which contain the 45. yeers diffe- rence about the cap- tivity, and 30. yeers difference, about Christs death, and three yeers and a half for the last half week. There rest just 3952. being the year of the world, in which according to us our Savior suffer- ed. According to some these 75. yeers, should reach but to the seventh yeer of <i>Artaxerxes Longi- manus</i> ,		Out of which, subtract 3 yeers and a half from <i>Daniels</i> last half week, There rests 3982. the yeer of the World, in which our Savi- our suffered ac- cording to <i>Chro- nologers</i> , being just thirtie yeers later then our ac- count, which fals out 3952.		About which time, they who beginne <i>Daniels</i> weeks at the 6. of <i>Darius</i> , should make the destruction of <i>Ierusalem</i> , to fall out; or at least <i>Anno Mundi</i> 4063. cur- rant, supposing it hapned in the midlt of <i>Daniels</i> last week, but the for- mer III. being substra- cted (the parcels whereof are 45. yeers difference, of the cap- tivity. 30. yeers diffe- rence, of the death of Christ, and 36. yeers after Christs death to the destruction of <i>Ie- rusalem</i>) together, with 3 yeers and a half for the last half week as before.		Out of which subtract 3. yeers & a half for <i>Dan.</i> last half week. there rests 4018 currant, in which yeer of the world Christ should suffer according to them who begin <i>Daniels</i> weeks at the sixth of <i>Darius</i> , when the Temple was fi- nished; out of which 4018 subtract 66. yeers, (the parcels whereof are 30. y. difference about Christs death, and 36. yeers after, to the destruction of <i>Ie- rusalem</i>) There rests 3952 the just yeer of the world in which Christ suffered according to our account. With them, if <i>Daniels</i> weeks immediatly succee- ded the captivity, our Sa- viour should suffer <i>An. m.</i> 3907. (as is evident by adding 490. to 3420.) that is. 43. yeer soner then our date; if you subtract from 3910. being the to- tal, the 3. yeers and a half for <i>Daniels</i> last half-week	

That

that is the twentieth yeere of his raigne with his father, but the tenth yeer of his sole raigne. But how improbable this opinion is let the impartiall Reader judge, and that because *Artax. Longim.* was an enemy to the *Jews* and hindred the building of the Temple *Ezra* 4.7.23. which to make good I argue thus. There were but three Kings of *Persia* who had the name of *Artaxerxes*. First *Ahasuerus* the Husband of Queen *Hester*, mentioned *Ezra* 4. 6. and in the book of *Hester*: he was the same with *Xerxes*: with this mans raigne the date of *Daniels* weeks cannot agree. Secondly In the twelfth yeerer of his raigne he plotted with *Haman* the ruine of the *Jews*, *Hester* 3.8. Thirdly, he raigne not full twenty one yeers; whereas its apparent that he who gave *Nehemiah* commission raigne at least thirty two yeers, *Neh.* 13.6. The second was *Artaxerxes Longimanus* sonne to *Xerxes* mentioned as before, *Ez.* 4. 7. by whose means the building of the Temple was hindred till the raigne of *Darius Nothus*, *Ezra* 4.23. 24. But before his dayes (I mean before his twentieth yeer) who gave *Nehemiah* commission the Temple was builded, as is evident, *Neh.* 6.10,11. and 13.4.9. where expresse mention is made both of the Temple, and the chambers of Gods house. And therefore *Nehemiah's* commission must needs be given by *Artaxerxes Mnemon* who was the third of that name, and together with *Darius Nothus*, his father was piously affected towards the *Jews* and furthered the building of the Temple, *Ezra* 6.14. and after the Temple was built, he gave commission to *Ezra* in the seventh yeare of his raigne, *Ezra* 7. 1. and lastly to *Nehemiah* in the twentieth yeer of his raigne. Its remarkable of this man as well as of *Cyrus* that he gave, First commission to build the Temple, *Ezra* 6.14. Secondly to return part of the captivity *Ezra* 7.13. Thirdly to build the City *Ierusalem*, *Neh.* 2.5. 8. at least the wall of it. Yet from him the date of *Daniels* weeks cannot be reckoned, since from the sixth of *Darius* his father to the destruction of *Ierusalem*, (the utmost period of *Daniels* weeks by all interpreters) there were but foure hundred ninety yeers or at farthest but three yeers and an half after, supposing *Ierusalem* was destroyed in the midst of *Daniels* last week (as some would have it) So then we cannot reckon *Daniels* weeks, either from the twentieth

Difficulties in sacred Chronologie,

of *Artax. Mages* *χαιρ* or *Artax. Mvhuon* and if any date hold it must be from *Darius Nothus* his decree *Ezra* 4. 24. and *Hag.* 1. 1. or from the time of finishing the Temple in the sixth year of his reign *Ezra* 6. 15. which yet cannot well stand upon the former ground in the beginning of this difficulty, where its proved, the angel determined the seventy weeks upon the death of *Messias*: and besides in the same place he begins the seventie weeks at the decree to restore and build the City, but makes no mention of building the Temple, *Dan.* 9. 25. Yet because generally authours begin the date of *Daniels* weeks in the raigne of *Art. Longim.* and end them at the death of *Christ*, or begin them in the raigne of *Darius Nothus* and terminate them with the destruction of *Jerusalem*, I have noted both, though very uncertain and improbable, and leave it to the Readers judgement whether it be not farre more agreeable both to Scripture and truth, that *Daniels* weeks begin where the seventy years of captivity end (as hath been formerly cleered, if I mistake not) and end in the death of *Christ*, and our redemption purchased thereby. By what hath been spoken may appear.

First that it seems more agreeable to Scripture that *Daniels* weeks begin where the seventy years of captivity end. Secondly, that they who begin them with the tenth or twentieth of *Artaxerxes, Longimanus*, differ from our date about seventy five years. Thirdly, They who begin them with the sixth of *Darius Nothus* differ from us about 111. years. The parcells whereof are forty five years of the captivity falling sooner with them then us; thirty years of our Saviours death falling later with them then us, and thirty six years after that for the destruction of *Jerusalem*, which they place in the midst of *Daniels* last week: which supposition (if true) doth of necessity cast the last year of *Daniels* seventy weeks upon the yeere of the world foure thousand sixty six, and the destruction of *Jerusalem*, upon *An. Mundi* 4063 currant, being the fourth or middle yeare of *Daniels* last week, and the death of *Christ* being thirty six years before that, upon *An. Mundi* 4027. and not upon *An. Mundi* 3982. as they would have it, as may appear by what follows. The *Babylonish* captivity ended *An. Mundi* 3465. Thence to the sixth of *Dar. Nothus* (according to them) 111. Thence to the end of
Daniels

Daniels seventy weeks [490] [Totall 4066] out of which subtract for three yeeres and a half of *Daniels* last week; and thirty six yeers from the death of Christ to the destruction of *Jerusalem* (in all 39. and a half) There rests just [4027] currant, the yeere in which according to their supputation our Saviour Christ should suffer, which yet they affirm to be *Anno Mundi* 3982. The main ground of which error ariseth from the mistaking of the true date of *Abrahams* birth, as I have formerly shewed.

Another error arising from the mistake of *Abrahams* birth, &c. is the misdating of the three famous *Æraes* or *Periods* of time, namely, *era olympica*, *Vrbis conditæ*, and *era Nabonassaris*, each of which fall out with them fifty foure yeers sooner then with us. The first of them with us falls out *Anno Mundi* 3228. in the thirty third yeer of *Vzziah's* raigne. The second *Anno Mundi* 3252. the fifth yeer of *Jothams* raigne, and twenty foure yeers later then the former. The third *Anno mundi* 3258. in the eleventh yeer of *Jotham* and six yeer later then the *era Vrbis Conditeæ*. All these three *æraes* falling together within the space of thirty yeers at such a distance as he that knows the true date of any one of them may easily find out the other two. But ordinarily Chronologers place the Olympiads in *Anno mundi* 3174. The *era Vrbis Con.* *Anno Mundi* 3198. and *era Nabonassaris* *Anno Mundi* 3204. which periods to find out, they reckon backwards from the death of our Saviour falling out in the last yeer of the two hundredth and second Olympiad or the 800 and eighth Olympick yeer, which being subtracted from three thousand nine hundred eighty two (the yeare of our Saviours death according to them) there rests three thousand one hundred seventy four, the first yeer of their first Olympiad, each of which contain the space of four yeers, and are called *Tetraeterides*. The same course they take to find out the other two periods; and what is this, but to build one uncertainty upon another, for the Olympiads in their date are uncertain. And secondly, were it out of question that our Saviour suffered in the eight hundred and eighth Olympick yeer, yet in what yeer of the world to fasten their *era* would be difficult because of the different date of *Daniels* weeks. It were worth the while to enquire whether we can find any better sup-

steps of their beginning out of the Old Testament. First therefore, we must take for granted that those three great *eraes* or *periods* fall together within the space of thirty yeers. Secondly, that they fall within such a precise distance the one from the other, that he who knows one of them, may infallibly find out the other two. These two *postulata* being granted (which I think both sides cannot but assent unto) I shall pitch upon *era Nabonassar* the last *period* of the three; of which there is very probable evidence in the Old Testament by comparing profane history with sacred: and if profane historians reckon the raignes of their Kings right, the evidence is irrefragable. Note then that *Berodach, alias Merodach Baladan*, mentioned *2 Kings* 20. 12. and *Esay* 39. 1. in the seventh yeer of his rule over *Babylon*, sent Letters and a present unto *Hezekiah*. The occasion whereof was the wonder of the Sunnes going ten degrees backwards for the confirmation of *Hezekiahs* faith about his recovery. Now the *Babylonians* being great Astronomers could not but take especial notice of the Sunnes retrograde motion: and withall hearing that it was upon occasion of *Hezekiahs* sicknesse, as may appear by comparing *2 Kings* 20. 12. with *2 Chron.* 32. 31. he could not but send Letters to *Hezekiah* to enquire about the ground thereof. These Letters were sent in the seventh yeere of *Merodach Baladans* raigne which ran parallel with the fifteenth of *Hezekiah*, as is evident by the promise of adding fifteen yeers to *Hezekiahs* life, *2 Kings* 20. 6. which fifteen yeers being substracted from twenty nine yeers, the space of *Hezekiahs* raigne, *2 Kin.* 18. 2. leave just fourteen yeers, in which fourteenth yeer therefore both *Hezekiahs* recovery, and the ruine of *Sennacherib* fell out; God delivering both the King, Church and State in the same yeer, *2 Kin.* 18. 13. according to his promise *2 Kin.* 20. 6. Let it be granted then that the fifteenth of *Hezekiah* and the seventh of *Merodach Baladan* ran parallel. The great question now is how long before this time *era Nabonassar* began. Before this *Baladan*, there raigned over *Babylon*, *Dulileus, alias Dilulorus* five yeers; before him *Chinzerus* and *Torus*, five yeers; before them *Nassius* two yeers; and before this last, *Nabonassar* raigned fourteen yeers, who in the beginning of his raigne did institute this *Epocha*, commonly called

era Nabonassar in memoriall of the *Chaldean* liberty then asserted, which *era* is much in use with *Ptolemy* and other Astronomers. Now supposing *Hezekiah* fell sick precisely at the end of his fourteenth year, (as the promise of his living fifteen yeers longer makes good) the news of his recovery coming to *Baladan*, together with the sending of *Baladans* Letters, require some good space of time (haply five or six moneths, *Babylon* being farre from *Iudea*) therefore his seventh yeer must run parallel with *Hezekiahs* fifteenth yeer. Now adde all the raignes of the forementioned Kings of *Babylon* to these seven yeers of *Merodach Baladan*, they make up just thirty three yeers: the first of which thirty three yeers jumps with the eleventh yeer of *Iotham*. *Anno Mundi* 3258. according to our account, and the *era Vrbis Condita* being six yeers before that, falls out *Anno Mundi* 3252 in the fifth yeer of *Iotham*: and *era Iphiti* or *Olimpica* (beginning 24 yeers before *era Vrbis Condita*.) falls in with the thirty third of *Veziah*, *Anno Mundi* 3228. according to my account: the difference of both which accounts that it may the more easily be observed, I have set them both together in the ensuing draught.

		<i>Nestra. Vulg.</i>	
<i>Era</i>	<i>Olympica.</i>	<i>Anno Mundi</i>	3228
	<i>Vrbis Condita.</i>		3174
	<i>Nabonassar.</i>		3198
			3258
			3204

The distance between ours and theirs, is the space of fifty four yeers, ours falling later then theirs, just so many yeers.

The seventh difficulty is concerning the time of the yeer in which the world began, which probably was not in Spring but Autumne the Sunne entring *Libra* the fourth descending signe of the Zodiack. And that upon these grounds.

First because formerly the yeer began in *September*, till it was changed upon occasion of the Pasover *Exod.* 12. 2. It also began the civill yeer, and the yeer of Iubilee, *Lev.* 25. 9, 10.

Secondly from the ripenessse of fruits, &c.

Thirdly from the beginning of the floud which fell out in the second moneth of the civill yeer, *Gen.* 7. 11. that is the moneth

October

October toward the end of it about which time twelve moneth only ten dayes later) he came out of the Ark, *Gen.* 8. 14. as may appeare.

1. Because by this means there was a whole summer to dry up the waters of the floud, which could not be, had the floud began in *May*, I take Summer here for the whole space betweene the *Vernall* and *Autumnall* Equinoctiall.

2. From the necessity of sowing the earth. For probably *Noah* stored not the Ark with much more then for present necessity, and therefore had not much corn to spare; now had he come out of the Ark in the Spring, both himself and family must have lived of the old store almost a twelve moneth, since the seed time fell not out till winter following at the soonest. But coming out of the Ark in winter, he immediately fell to sowing of the ground and waited no longer then till the Spring and Summer following for a new crop.

4. As the world began in the evening of the the day so probably also in the evening of the year, namely to those that live on this side of the line, for otherwise at the same time Spring began on the other side of the line, where yet at the beginning of the world there was neither man nor any other living creature, *Eden* being on this side the line.

5. God might in providence order it so of purpose the more to humble man for his sinne, with a cold and dark winter succeeding his ejection out of Paradise: [which could not but be a sad affliction to him being left with his wife alone to the wide world, and both heaven and earth lowring upon him presently after his fall, in which respect they needed raiment to shelter themselves from the injuries of heaven, as well as to cover their nakednesse: and these garments probably were made of the skinnes of the beasts that were offered in Sacrifice, *Gen.* 3. 21. for till after the floud we read of no commission man had to eat flesh, *Gen.* 9. 3.

I might adde as an eighth difficulty, in what part of the naturall day, the Lords day begins. That it begins not at one precise point of time all the world over I think is without controversie to all
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who understand any thing either about time or place. The reason is evident, for whether it begin at Sun rising or Sun-set, or mid-night &c. since all these vary according to the distance of places East or West, the beginning of the Lords day, and so of the Jewish Sabbath must vary in proportion. For example, suppose the Meridian of *Jerusalem* differ from the Meridian of *London*, two thousand seven hundred miles that is, forty five degrees, that lying so farre East of this? its apparent the Sun will rise and set three houres sooner at *Jerusalem*, then at *London*, and that because every nine hundred miles or fifteen degrees East it rises one houre sooner then West, as appeares by dividing twenry one thousand six hundred by nine hundred, the quotient is twenty foure, and just so many houres there are in the naturall day, so that 900 miles being the twenty fourth part of twenty one thousand six hundred miles (the just compasse of the earth) makes the Sun vary in its rising and setting every nine hundred miles the twenty fourth part of a naturall day, which is just one houre. By which it is evident that if the Sabbath or Lords day begin at Sun-set in *Jerusalem*, it must begin three houres before Sun-set in *London*, and so at the Equinoctial, the Sunne sets with them when it is but three in the after-noon with us: And at the *Antipodes* it sets and rises twelve houres before it set and rise with us, whence by proportion their Lords-day should begin twelve houres sooner then with us. Whence its apparent that begin the Lords day when you please, if you begin it at one precise point of time all the world over, you must vary the houre of the day all the world over every fifteen degrees and every fifteen miles East or West the beginning of the Lords day varies one minute.

Next, that neither the Lords day nor Jewish Sabbath (namely, the first and last day of the week) fall precisely upon the same point of time they did in the creation, is as evident as the former; because the Sunnes standing still in the time of *Joshua*, and going back ten degrees in the dayes of *Hezekiah* have made a manifest alteration, and in probability at least of twenty foure houres or thereabouts. For though the Sun and Moon stood yet time stayed not, and though afterwards the Sunne went backwards,
yet

yet still time went forwards, fourteen houres probably in *Joshuahs* time (supposing the Sunne stood an artificiall day which with them in Summer was about fourteen houres) and ten houres in *Hezekiahs* dayes; so as that day being fourteen houres longer then any former day, made all the following Sabbaths till *Hezekiahs* time to fall fourteen houres later then any former Sabbath, and after *Hezekiahs* recovery, the Jewish Sabbath fell ten houres later than all the Sabbaths from *Joshuahs* time, and twenty foure houres later than all the Sabbaths from the beginning of the world till the dayes of *Joshuah*, that is just an whole naturall day later than before. So as in truth after *Hezekiahs* recovery, the Jewish Sabbath fell punctually upon the first day of the week, and our Christian Sabbath by proportion falls on the second day of the week, by reason of those twenty foure houres extraordinary inserted in the dayes of *Joshua* and *Hezekiah*.

But when then must the Christian Sabbath or our Lords day begin?

Ans^r. To me it seems farre more easie to speak to the Negative than the affirmative, and to tell when it begins not, than when it begins. Certainly a seventh part of time is to be kept, and that seventh part must be the first of the week on which our Saviour rose, and which upon the former grounds seems to be in preciseness of time rather the second then first day of the weeke. But at what houre this day ought to begin is the great question. I have been apt to think and easily should be perswaded with divers eminent for Piety and Learning, that it ought to begin at Sunne set, were I not staggered with that text, *John* 20. 19. being compared with *Luke* 24. 13. 29. 36. From which places being compared I clearly draw these conclusions.

First, that it was the first day of the week when our Saviour appeared to the ten Apostles, (for *Thomas* was not with them till the Lords day following *John* 20. 26.)

Secondly, that on that very day he appeared to the two disciples, going to *Emma* and supped with them, it being so late before Supper as they would not suffer our Saviour to go any further that night, *Luke* 24. 29.

Third-

Thirdly, That these things fell out at the Equinoctiall, when the Sunne alwayes sets at six in the Evening, and so probably it was toward Sunne-set when they went to Supper, at which time it was dangerous to travell, not onely for robbers, but also for wilde beasts, *Psalme* 104. 19. 22. which (I suppose) was the ground why they constrained our Saviour to abide with them.

Fourthly, that after Supper the two Disciples returned again to JERUSALEM being distant from E-M A U S seven miles and an half, every mile containing eight furlongs, *Luke* 24. 13. 33. Now suppose they had supped by Sunset, and withall that they footed it after the rate of foure mile an houre (for no doubt they went to JERUSALEM with a good will to carry the newes of our Saviours resurrection) they came thither toward eight at night, and as they were relating the good tidings to the tenne Apostles, our Saviour himielfe appeared amongst them *Luke*, 24. 36. Suppose then it were but eight at night when Christ appeared, its apparent that it wastwo houres after Sun-set (though others thinke it was farre later) and so could be no part of the first day of the week, if the first day of the weeke end at Sun-set. But *Iohn* sayes expressly that *the Evening of the first day of the weeke Christ appeared*, *Iohn* 20. 19. whereas the first day of the weeke was past two houres before, with them who begin the first day at Sun-set. Nor can this argument be solidly evaded by those who say, that here *John* reckoned the day after the *Roman* account from mid-night to mid-night.

For first, (granting the *Romane's* reckoned so) it will be a very hard taske for them to prove that *John* intended here to follow their account, and

we can as easily deny it as they affirm it.

Secondly, as feare scattered the Apostles at our Saviours death, so probably conscience of the Lords Day made them keepe so late together, (otherwise they had been safer from the *Jewes* danger, being asunder than together, which was the ground they now shut the doores upon themselves, *John* 20. 19.) This is further confirmed by their meeting again the Lords Day following, *verse* 26. as also by *Pauls* preaching on the first day of the weeke till midnight, *Acts* 20. 7. And though his Sermon might be longer then ordinary, because he was to leave the Disciples of *TROAS* yet the ground of his preaching that evening was the conscience of the Lords Day, nor did hee probably begin his Sermon till after the celebration of the Lords Supper, which in those times was at night, *1 Cor.* 11. 20, 21. and after Supper (in imitation of our Saviour) though this custome hath ceased with us, for the most part (as well as dipping in *Baptisme*) because of the inconveniency of meeting so late, especially in many places where the people live further off from the place of Assembly. And I think either place or time doth binde, unlesse there be an expresse command for it. Otherwise we should be bound to receive the Lords Supper in an upper room, as well as after Supper.

By all hath beene said appears very probably, that the latter as well as the former Evening is part of the Christian Sabbath. Let who will interpret *John* to speak after the *Roman* account, I must crave liberty to adhere to that rather then the *Jewish* account, especially since *Paul* himself hath confirmed this interpretation by his own practice, *Act.* 20. 7. And why the time of the day may not be altered as well as

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the [day it self: and that by the same authority, I see no cleare evidence to the contrary.

Nor see I any convincing strength in that maine argument so much insisted upon.

The first day of the weeke is the Christian Sabbath, Evening and morning are the first day of the week; *Ergo*, Evening and morning are the Christian Sabbath.

For first grant the whole Syllogisme, it makes not against us. For since the Evening is put for night and the morning for day, our Christian Sabbath still begins at Evening if it begin at midnight, and so still Evening and morning are the Christian Sabbath.

Secondly, to the *Major* we answer that the denomination is taken *a Majore parte*, and therefore the Christian Sabbath is truly said to be the first day of the weeke, and *contra*; because the greatest part of it falls on the first day of the week.

Thirdly, we deny the *Minor* if affirmed *de præsente* as the termes carry it in their sence. We deny not but before Christs Resurrection the day began in the Evening about Sun-set; but our Saviour after his Resurrection altered the houre of the day, as well as the day of the week, as hath beene proved.

Nor do I conceive it such an inconvenience to affirme that the six or nine houres from the end of the *Jewish* to the beginning of the first *Christian* Sabbath were suffered to lapse and be vacant upon so extraordinary an occasion, and every Lords Day afterwards to begin at midnight or the morning watch: and upon this ground *Paul* might preach till Midnight, though he discoursed afterwards till break of Day, *Acts* 20.

Nor need it seeme more strange, that Christ should change the houre of the day, than the day of the weeke. If the beginning of the yeere was changed upon a farre lesse occasion, *Exodus* 12. 2. why may not the beginning of the day bee changed upon a farre greater occasion? That Christ might change it no man doubts; that he did change it, we have proved by Scripture evidence drawne from two pregnant examples. Onely, I leave it *in medio* to every indifferent mans judgement and conscience, whether the Lords day begin at Sun set, or midnight, or at the precise minute of our Saviours Resurrection which is uncertain: onely with this *proviso* that at what houre soever we begin it, it must last the space of twenty foure houres, namely, a naturall day as well as any other day.

In this as well as other cases where we want cleare Scripture evidence, we must suffer every man to enjoy his owne judgement and conscience so he be not a Stickler to make a Party and cause Divisions in the Church. What a madnesse were it for me because I judge the Lords day begins in the Evening or midnight, to separate from those who differ from me in opinion, and make a Church onely of such as are of my judgement: I wish this were not too frequent in these times amongst Gods owne People. Otherwise how comes it to passe that one Church cannot hold us because we differ in judgement about Church Government; especially when no subscription is urged, nor approbation of the Presbyterial Government: and upon the like conditions wee would not sticke to joyne with them, were their way stablished by Authority as ours? The bare settling under a Government is no approbation of it, so we subscribe not to it nor be forced

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under it to practise any thing contrary to our consciences. But I must crave pardon for this digression, which I ventured upon the rather to perswade some erring Brother into the way, and that if possibly we might all unite in one heart and one way, though haply we cannot in one judgement, nor one principle: and I must confesse this whole section doth not so properly belong to a discourse of Chronology; yet it may give further occasion to the godly learned to seeke out the truth in this as well as in other particulars: which the Lord give us all grace to doe in love, gentlenesse, and humility.

Since I have transgressed thus farre I thinke my selfe bound to adde this caution, least weake or ill affected persons, should hence take occasion to curtalize the Lords day, and sacrilegiously to robbe him of his due, beginning the Lords day haply at Sun-rising, and ending it at Sun-set. I wish too many did not worse, spending the day it selfe in sinne and vanity, as if that of all dayes in the week were a time of licentiousnesse.

The *Jewes* formerly had a saying, *Let my Soule be in their case who begin the Sabbath with them of the VALLEY, and end it with them in the MOUNTAINE:* intimating thereby that they thought them in the best condition who begin the Sabbath soonest, and end it latest.

When-ever the Lords Day begins, certainly an antecedent preparation is necessary, and they doe much wrong their owne souls, who by busying themselves in worldly employments late over night do indispose themselves for the Lords Day following, and are fitter to sleep then to attend upon Gods service. Yet if I might presume to guesse, I should be apt to thinke, that either at mid-night or about three of the clock in the morning the Lords day begins. The

The First of these I ground upon *Pauls* preaching till midnight, *Acts* 20. 7. probably because the Lords Day lasted so long, which seemes the more likely because in the same verse he sayes he was to depart on the morrow, which morrow in verse 11. is interpreted to be breake of day, and this all know is before Sunne-rising: where then I pray should that morrow begin unlesse it were immediately after midnight, or about three in the morning? And at this time we reckon the day to begin at midnight as is apparent by the houres of the day, for with us the twelfth houre of the day is at noone, but with the *Jews* it was at Sun-set.

If we say the Lords day begins about three in the morning it may well agree with the time of our Saviours Resurrection who is expressly said to rise *πρωι* that is in the fourth and last watch of the night, as is evident by *Mark* 16. 9. compared with *Mark* 13. 35. for the night was divided into twelve lesser houres and foure watches, each containing three houres a piece. In like sort the day had twelve lesser and foure greater houres.

Thus our Saviour is said to be crucified about the sixth houre *Luke* 23. 44. but about the third houre *Mark* 15. 25. that is about twelve of the clocke which ended the sixth lesser houre and began the third greater houre: so that between three and six in the morning our Saviour rose, and therefore some make this time of his Resurrection to be the beginning of the Lords day, as well as his Resurrection to be the ground or occasion of the Lords Day. But these differences may easily be reconciled by charity. *If thou have faith, have it to thy self,* Rom. 14. 22.



Errata.

In the DIFFICULTIES Controverted. &c.

Pag. 6. line 28. read for it, which. l. ult. r. that is the four hundred. p. 3. l. 22 r. the fifty eight Jubilee. p. 9. l. 18. r. Arhac for a Colon. p. 10. l. 6. r. Chronologic. l. 22. r. to the 10th year. p. 21. l. 21. r. neither place nor time.

In the Chronological Tables. p. col. ult. l. 13. r. 12. Jub. fol. 26. p. 2. l. 18. r. Embolimus. fol. 36. in the column of the Promise, r. Gen. 12. 4.

Adam.	S.	W.	Adam.	S.	W.	Adam.	Seth.	S.	W.	Adam.	Seth.	S.	W.
1		50	1	50	99		2		148	18	3		
2		51	<i>Fubi.</i>		100		<i>Fubi.</i>	100	149	19	<i>Fubi.</i>		
3		52			101		2		150	20		150	
4		53			102		<i>Fubi.</i>		151	21		3	
5		54			103				152	22		<i>Fubi.</i>	
6		55			104				153	23			
7	1	56	8		105		15		154	24	22		
8		57			106				155	25			
9		58			107				156	26			
10	10	59			108				157	27			
11		60		50	109				158	28			
12		61			110		110		159	29			
13		62			111				160	30		160	
14	2	63	9		112		16		161	31	23		
15		64			113				162	32			
16		65			114				163	33			
17		66			115				164	34			
18		67			116				165	35			
19		68			117				166	36			
20	20	69			118				167	37			
21	3	70	10	70	119		17		168	38	24		
22		71			120			120	169	39			
23		72			121				170	40		170	
24		73			122				171	41			
25		74			123				172	42			
26		75			124				173	43			
27		76			125				174	44			
28	4	77	11		126		18		175	45	25		
29		78			127				176	46			
30	30	79			128				177	47			
31		80		80	129				178	48			
32		81			130			130	179	49			
33		82			131	1	<i>Seth</i>		180	50		180	
34		83			132	2	<i>Gen. 5. 3.</i>		181	51			
35	5	84	12		133	3		19	182	52	26		
36		85			134	4			183	53			
37		86			135	5			184	54			
38		87			136	6			185	55			
39		88			137	7			186	56			
40	40	89			138	8			187	57			
41		90		90	139	9			188	58			
42	6	91	13		140	10	20	140	189	59	27		
43		92			141	11			190	60		190	
44		93			142	12			191	61			
45		94			143	13			192	62			
46		95			144	14			193	63			
47		96			145	15			194	64			
48		97			146	16			195	65			
49	7	98	14		147	17	21		196	66	28		

Adam.	Seth.	Enos.	S.	W.	Adam.	Seth.	Enos.	S.	W.	Adam.	Seth.	Enos.	Kenā.	S.	W.
197	67		4		246	116	11	5		295	165	60		6	
198	68		<i>Fubi.</i>		247	117	12	<i>Fubi.</i>		296	166	61		<i>Fubi.</i>	
199	69				248	118	13			297	167	62			
200	70			200	249	119	14			298	168	63			
201	71		4		250	120	15	250		299	169	64			
202	72		<i>Fubi.</i>		251	121	16	5		300	170	65			300
203	73		29		252	122	17	36	<i>Fubi.</i>	301	171	66		43	6
204	74				253	123	18			302	172	67			<i>Fubi.</i>
205	75				254	124	19			303	173	68			
206	76				255	125	20			304	174	69			
207	77				256	126	21			305	175	70			
208	78				257	127	22			306	176	71			
209	79				258	128	23			307	177	72			
210	80		30	210	259	129	24	37		308	178	73		44	
211	81				260	130	25		260	309	179	74			
212	82				261	131	26			310	180	75			310
213	83				262	132	27			311	181	76			
214	84				263	133	28			312	182	77			
215	85				264	134	29			313	183	78			
216	86				265	135	30			314	184	79			
217	87		31		266	136	31	38		315	185	80		45	
218	88				267	137	32			316	186	81			
219	89				268	138	33			317	187	82			
220	90			220	269	139	34			318	188	83			
221	91				270	140	35		270	319	189	84			
222	92				271	141	36			320	190	85			320
223	93				272	142	37			321	191	86			
224	94		32		273	143	38	39		322	192	87		46	
225	95				274	144	39			323	193	88			
226	96				275	145	40			324	194	89			
227	97				276	146	41			325	195	90			
228	98				277	147	42			326	196	91			
229	99				278	148	43			327	197	92			
230	100			230	279	149	44			328	198	93			
231	101		33		280	150	45	40	280	329	199	94		47	
232	102				281	151	46			330	200	95			330
233	103				282	152	47			331	201	96			
234	104				283	153	48			332	202	97			
235	105	<i>Enos</i>			284	154	49			333	203	98			
236	106	1			285	155	50			334	204	99			
237	107	2			286	156	51			335	205	100			
238	108	3		34	287	157	52	41		336	206	101		48	
239	109	4			288	158	53			337	207	102			
240	110	5		240	289	159	54			338	208	103			
241	111	6			290	160	55		290	339	209	104			
242	112	7			291	161	56			340	210	105			340
243	113	8			292	162	57			341	211	106			
244	114	9			293	163	58			342	212	107			
245	115	10	35		294	164	59	42		343	213	108		49	

Adam

Adam.	Seth.	Enos.	Kenā.	S.	W.	Adam.	Seth.	Enos.	Kenā.	Mahal.	S.	W.
344	214	109	19	7		393	263	158	68		8	
345	215	110	20	Jubi.		394	264	159	69		Jubi.	
346	216	111	21			395	265	160	70	Mab.		
347	217	112	22			396	266	161	71	1	Gen. 5:12.	
348	218	113	23			397	267	162	72	2		
349	219	114	24			398	268	163	73	3		
350	220	115	25	50	350	399	269	164	74	4	57	
351	221	116	26		7	400	270	165	75	5		400
352	222	117	27		Jubi.	401	271	166	76	6		8
353	223	118	28			402	272	167	77	7		Jubi.
354	224	119	29			403	273	168	78	8		
355	225	120	30			404	274	169	79	9		
356	226	121	31			405	275	170	80	10		
357	227	122	32	51		406	276	171	81	11	58	
358	228	123	33			407	277	172	82	12		
359	229	124	34			408	278	173	83	13		
360	230	125	35		360	409	279	174	84	14		
361	231	126	36			410	280	175	85	15		410
362	232	127	37			411	281	176	86	16		
363	233	128	38			412	282	177	87	17		
364	234	129	39	52		413	283	178	88	18	59	
365	235	130	40			414	284	179	89	19		
366	236	131	41			415	285	180	90	20		
367	237	132	42			416	286	181	91	21		
368	238	133	43			417	287	182	92	22		
369	239	134	44			418	288	183	93	23		
370	240	135	45		370	419	289	184	94	24		
371	241	136	46	53		420	290	185	95	25	60	420
372	242	137	47			421	291	186	96	26		
373	243	138	48			422	292	187	97	27		
374	244	139	49			423	293	188	98	28		
375	245	140	50			424	294	189	99	29		
376	246	141	51			425	295	190	100	30		
377	247	142	52			426	296	191	101	31		
378	248	143	53	54		427	297	192	102	32	61	
379	249	144	54			428	298	193	103	33		
380	250	145	55	-	380	429	299	194	104	34		
381	251	146	56			430	300	195	105	35		430
382	252	147	57			431	301	196	106	36		
383	253	148	58			432	302	197	107	37		
384	254	149	59			433	303	198	108	38		
385	255	150	60	55		434	304	199	109	39	62	
386	256	151	61			435	305	200	110	40		
387	257	152	62			436	306	201	111	41		
388	258	153	63			437	307	202	112	42		
389	259	154	64			438	308	203	113	43		
390	260	155	65		390	439	309	204	114	44		
391	261	156	66			440	310	205	115	45		440
392	262	157	67	56		441	311	206	116	46	63	

Adam. Seth. Enos. Kenē. Mahal. Jared. S. W.

442	312	207	117	47		9	
443	313	208	118	48		Jubi.	
444	314	209	119	49			
445	315	210	120	50			
446	316	211	121	51			
447	317	212	122	52			
448	318	213	123	53		64	
449	319	214	124	54			
450	320	215	125	55		450	
451	321	216	126	56		9	
452	322	217	127	57		Jubi.	
453	323	218	128	58			
454	324	219	129	59			
455	325	220	130	60		65	
456	326	221	131	61			
457	327	222	132	62			
458	328	223	133	63			
459	329	224	134	64			
460	330	225	135	65	Jared.	450	
461	331	226	136	66	1 Gen. 5. 15.		
462	332	227	137	67	2	66	
463	333	228	138	68	3		
464	334	229	139	69	4		
465	335	230	140	70	5		
466	336	231	141	71	6		
467	337	232	142	72	7		
468	338	233	143	73	8		
469	339	234	144	74	9	67	
470	340	235	145	75	10		470
471	341	236	146	76	11		
472	342	237	147	77	12		
473	343	238	148	78	13		
474	344	239	149	79	14		
475	345	240	150	80	15		
476	346	241	151	81	16	68	
477	347	242	152	82	17		
478	348	243	153	83	18		
479	349	244	154	84	19		
480	350	245	155	85	20		480
481	351	246	156	86	21		
482	352	247	157	87	22		
483	353	248	158	88	23	69	
484	354	249	159	89	24		
485	355	250	160	90	25		
486	356	251	161	91	26		
487	357	252	162	92	27		
488	358	253	163	93	28		
489	359	254	164	94	29		
490	360	255	165	95	30	70	490

Adam. Seth. Enos. Kenā. Mahal. Jared. S. W.

491	361	256	166	96	31	10	
492	362	257	167	97	32	Jubi.	
493	363	258	168	98	33		
494	364	259	169	99	34		
495	365	260	170	100	35		
496	366	261	171	101	36		
497	367	262	172	102	37	71	
498	368	263	173	103	38		
499	369	264	174	104	39		
500	370	265	175	105	40	500	
501	371	266	176	106	41	10	
502	372	267	177	107	42	Jubi.	
503	373	268	178	108	43		
504	374	269	179	109	44	72	
505	375	270	180	110	45		
506	376	271	181	111	46		
507	377	272	182	112	47		
508	378	273	183	113	48		
509	379	274	184	114	49		
510	380	275	185	115	50	510	
511	381	276	186	116	51	73	
512	382	277	187	117	52		
513	383	278	188	118	53		
514	384	279	189	119	54		
515	385	280	190	120	55		
516	386	281	191	121	56		
517	387	282	192	122	57		
518	388	283	193	123	58	74	
519	389	284	194	124	59		
520	390	285	195	125	60	520	
521	391	286	196	126	61		
522	392	287	197	127	62		
523	393	288	198	128	63		
524	394	289	199	129	64		
525	395	290	200	130	65	75	
526	396	291	201	131	66		
527	397	292	202	132	67		
528	398	293	203	133	68		
529	399	294	204	134	69		
530	400	295	205	135	70		
531	401	296	206	136	71	530	
532	402	297	207	137	72	76	
533	403	298	208	138	73		
534	404	299	209	139	74		
535	405	300	210	140	75		
536	406	301	211	141	76		
537	407	302	212	142	77		
538	408	303	213	143	78		
539	409	304	214	144	79	77	

Adam.Seth. Enos.Kenā.Mahal.Iared. S. W.

540	410	305	215	145	80	11	540
541	411	306	216	146	81	<i>Fubi.</i>	
542	412	307	217	147	82		
543	413	308	218	148	83		
544	414	309	219	149	84		
545	415	310	220	150	85		
546	416	311	221	151	86	78	
547	417	312	222	152	87		
548	418	313	223	153	88		
549	419	314	224	154	89		
550	420	315	225	155	90	550	
551	421	316	226	156	91	11	
552	422	317	227	157	92	<i>Fubi.</i>	
553	423	318	228	158	93	79	
554	424	319	229	159	94		
555	425	320	230	160	95		
556	426	321	231	161	96		
557	427	322	232	162	97		
558	428	323	233	163	98		
559	429	324	234	164	99		
560	430	325	235	165	100	80	560
561	431	326	236	166	101		
562	432	327	237	167	102		
563	433	328	238	168	103		
564	434	329	239	169	104		
565	435	330	240	170	105		
566	436	331	241	171	106		
567	437	332	242	172	107	81	
568	438	333	243	173	108		
569	439	334	244	174	109		
570	440	335	245	175	110	570	
571	441	336	246	176	111		
572	442	337	247	177	112		
573	443	338	248	178	113		
574	444	339	249	179	114	82	
575	445	340	250	180	115		
576	446	341	251	181	116		
577	447	342	252	182	117		
578	448	343	253	183	118		
579	449	344	254	184	119		
580	450	345	255	185	120	580	
581	451	346	256	186	121	83	
582	452	347	257	187	122		
583	453	348	258	188	123		
584	454	349	259	189	124		
585	455	350	260	190	125		
586	456	351	261	191	126		
587	457	352	262	192	127		
588	458	353	263	193	128	84	

Adam. Seth. Enos. Kenā. Mahal. Jared. Enoch. S. W.

589	459	354	264	194	129		12		
590	460	355	265	195	130		Jubi.	590	
591	461	356	266	196	131				
592	462	357	267	197	132				
593	463	358	268	198	133				
594	464	359	269	199	134				
595	465	360	270	200	135		85		
596	466	361	271	201	136				
597	467	362	272	202	137				
598	468	363	273	203	138				
599	469	364	274	204	139				
600	470	365	275	205	140			600	
601	471	366	276	206	141			13	
602	472	367	277	207	142		86	Jubi.	
603	473	368	278	208	143				
604	474	369	279	209	144				
605	475	370	280	210	145				
606	476	371	281	211	146				
607	477	372	282	212	147				
608	478	373	283	213	148				
609	479	374	284	214	149		87		
610	480	375	285	215	150			610	
611	481	376	286	216	151				
612	482	377	287	217	152				
613	483	378	288	218	153				
614	484	379	289	219	154				
615	485	380	290	220	155				
616	486	381	291	221	156		88		
617	487	382	292	222	157				
618	488	383	293	223	158				
619	489	384	294	224	159				
620	490	385	295	225	160			620	
621	491	386	296	226	161				
622	492	387	297	227	162				
623	493	388	298	228	163	Enoc.	89		
624	494	389	299	229	164	Gen. 5. 18.			
625	495	390	300	230	165	1			
626	496	391	301	231	166	2			
627	497	392	302	232	167	3			
628	498	393	303	233	168	4			
629	499	394	304	234	169	5			
630	500	395	305	235	170	6			
631	501	396	306	236	171	7	90	630	
632	502	397	307	237	172	8			
633	503	398	308	238	173	9			
634	504	399	309	239	174	10			
635	505	400	310	240	175	11			
636	506	401	311	241	176	12			
637	507	402	312	242	177	13	91		

Adam.Serh. Enos.Kenā.Mahal.Iared.Enoch. S. W.

638	508	403	313	243	178	16	13	
639	509	404	314	244	179	17	Jubi.	
640	510	405	315	245	180	18		640
641	511	406	316	246	181	19		
642	512	407	317	247	182	20		
643	513	408	318	248	183	21		
644	514	409	319	249	184	22	92	
645	515	410	320	250	185	23		
646	516	411	321	251	186	24		
647	517	412	322	252	187	25		
648	518	413	323	253	188	26		
649	519	414	324	254	189	27		
650	520	415	325	255	190	28		650
651	521	416	326	256	191	29	93	13
652	522	417	327	257	192	30	Jubi.	
653	523	418	328	258	193	31		
654	524	419	329	259	194	32		
655	525	420	330	260	195	33		
656	526	421	331	261	196	34		
657	527	422	332	262	197	35		
658	528	423	333	263	198	36	94	
659	529	424	334	264	199	37		
660	530	425	335	265	200	38		660
661	531	426	336	266	201	39		
662	532	427	337	267	202	40		
663	533	428	338	268	203	41		
664	534	429	339	269	204	42		
665	535	430	340	270	205	43	95	
666	536	431	341	271	206	44		
667	537	432	342	272	207	45		
668	538	433	343	273	208	46		
669	539	434	344	274	209	47		
670	540	435	345	275	210	48		670
671	541	436	346	276	211	49		
672	542	437	347	277	212	50	96	
673	543	438	348	278	213	51		
674	544	439	349	279	214	52		
675	545	440	350	280	215	53		
676	546	441	351	281	216	54		
677	547	442	352	282	217	55		
678	548	443	353	283	218	56		
679	549	444	354	284	219	57	97	
680	550	445	355	285	220	58		680
681	551	446	356	286	221	59		
682	552	447	357	287	222	60		
683	553	448	358	288	223	61		
684	554	449	359	289	224	62		
685	555	450	360	290	225	63		
686	556	451	361	291	226	64	98	

Adam.	Seth.	Enos.	Kenā.	Mahal.	Iared.	Enoc.	Meth.	S.	W.
687	557	452	362	292	227	65	Methus.	14	
688	558	453	363	293	228	66	1	Jubi.	
689	559	454	364	294	229	67	2		
690	560	455	365	295	230	68	3		690
691	561	456	366	296	231	69	4		
692	562	457	367	297	232	70	5		
693	563	458	368	298	233	71	6	99	
694	564	459	369	299	234	72	7		
695	565	460	370	300	235	73	8		
696	566	461	371	301	236	74	9		
697	567	462	372	302	237	75	10		
698	568	463	373	303	238	76	11		
699	569	464	374	304	239	77	12		
700	570	465	375	305	240	78	13	100	700
701	571	466	376	306	241	79	14		14
702	572	467	377	307	242	80	15		Jubi.
703	573	468	378	308	243	81	16		
704	574	469	379	309	244	82	17		
705	575	470	380	310	245	83	18		
706	576	471	381	311	246	84	19		
707	577	472	382	312	247	85	20	101	
708	578	473	383	313	248	86	21		
709	589	474	384	314	249	87	22		
710	580	475	385	315	250	88	23		710
711	581	476	386	316	251	89	24		
712	582	477	387	317	252	90	25		
713	583	478	388	318	253	91	26		
714	584	479	389	319	254	92	27	102	
715	585	480	390	320	255	93	28		
716	586	481	391	321	256	94	29		
717	587	482	392	322	257	95	30		
718	588	483	393	323	258	96	31		
719	589	484	394	324	259	97	32		
720	590	485	395	325	260	98	33		720
721	591	486	396	326	261	99	34	103	
722	592	487	397	327	262	100	35		
723	593	488	398	328	263	101	36		
724	594	489	399	329	264	102	37		
725	595	490	400	330	265	103	38		
726	596	491	401	331	266	104	39		
727	597	492	402	332	267	105	40		
728	598	493	403	333	268	106	41	104	
729	599	494	404	334	269	107	42		
730	600	495	405	335	270	108	43		730
731	601	496	406	336	271	109	44		
732	602	497	407	337	272	110	45		
733	603	498	408	338	273	111	46		
734	604	499	409	339	274	112	47		
735	605	500	410	340	275	113	48	105	

H

Adam

Adam.	Seth.	Enos.	Kenā.	Mahal.	Iared.	Enoc.	Meth.	S.	W.
736	606	501	411	341	276	114	49	15	
737	607	502	412	342	277	115	50	Jubi.	
738	608	503	413	343	278	116	51		
739	609	504	414	344	279	117	52		740
740	610	505	415	345	280	118	53		
741	611	506	416	346	281	119	54		
742	612	507	417	347	282	120	55	106	
743	613	508	418	348	283	121	56		
744	614	509	419	349	284	122	57		
745	615	510	420	350	285	123	58		
746	616	511	421	351	286	124	59		
747	617	512	422	352	287	125	60		
748	618	513	423	353	288	126	61		
749	619	514	424	354	289	127	62	107	
750	620	515	425	355	290	128	63		750
751	621	516	426	356	291	129	64	15	
752	622	517	427	357	292	130	65	Jubi.	
753	623	518	428	358	293	131	66		
754	624	519	429	359	294	132	67		
755	625	520	430	360	295	133	68		
756	626	521	431	361	296	134	69	108	
757	627	522	432	362	297	135	70		
758	628	523	433	363	298	136	71		
759	629	524	434	364	299	137	72		
760	630	525	435	365	300	138	73		760
761	631	526	436	366	301	139	74		
762	632	527	437	367	302	140	75		
763	633	528	438	368	303	141	76	109	
764	634	529	439	369	304	142	77		
765	635	530	440	370	305	143	78		
766	636	531	441	371	306	144	79		
767	637	532	442	372	307	145	80		
768	638	533	443	373	308	146	81		
769	639	534	444	374	309	147	82		
770	640	535	445	375	310	148	83	110	770
771	641	536	446	376	311	149	84		
772	642	537	447	377	312	150	85		
773	643	538	448	378	313	151	86		
774	644	539	449	379	314	152	87		
775	645	540	450	380	315	153	88		
776	646	541	451	381	316	154	89		
777	647	542	452	382	317	155	90	III.	
778	648	543	453	383	318	156	91		
779	649	544	454	384	319	157	92		
780	650	545	455	385	320	158	93		780
781	651	546	456	386	321	159	94		
782	652	547	457	387	322	160	95		
783	653	548	458	388	323	161	96		
784	654	549	459	389	324	162	97	112	

Adam.Seth. Enos.Kenā.Mahal.Iared.Enoc. Meth. S. W.

785	655	550	460	390	325	163	98	16		
786	656	551	461	391	326	164	99	<i>Jubi.</i>		
787	657	552	462	392	327	165	100			
788	658	553	463	393	328	166	101			
789	659	554	464	394	329	167	102			
790	660	555	465	395	330	168	103		790	
791	661	556	466	396	331	169	104	113		
792	662	557	467	397	332	170	105			
793	663	558	468	398	333	171	106			
794	664	559	469	399	334	172	107			
795	665	560	470	400	335	173	108			
796	666	561	471	401	336	174	109			
797	667	562	472	402	337	175	110			
798	668	563	473	403	338	176	111	114		
799	669	564	474	404	339	177	112			
800	670	565	475	405	340	178	113		800	
801	671	566	476	406	341	179	114		16	
802	672	567	477	407	342	180	115		<i>Jubi.</i>	
803	673	568	478	408	343	181	116			
804	674	569	479	409	344	182	117			
805	675	570	480	410	345	183	118	115		
806	676	571	481	411	346	184	119			
807	677	572	482	412	347	185	120			
808	678	573	483	413	348	186	121			
809	679	574	484	414	349	187	122			
810	680	575	485	415	350	188	123		810	
811	681	576	486	416	351	189	124			
812	682	577	487	417	352	190	125	116		
813	683	578	488	418	353	191	126			
814	684	579	489	419	354	192	127			
815	685	580	490	420	355	193	128			
816	686	581	491	421	356	194	129			
817	687	582	492	422	357	195	130			
818	688	583	493	423	358	196	131			
819	689	584	494	424	359	197	132	117		
820	690	585	495	425	360	198	133		820	
821	691	586	496	426	361	199	134			
822	692	587	497	427	362	200	135			
823	693	588	498	428	363	201	136			
824	694	589	499	429	364	202	137			
825	695	590	500	430	365	203	138			
826	696	591	501	431	366	204	139	118		
827	697	592	502	432	367	205	140			
828	698	593	503	433	368	206	141			
829	699	594	504	434	369	207	142			
830	700	595	505	435	370	208	143		730	
831	701	596	506	436	371	209	144			
832	702	597	507	437	372	210	145			
833	703	598	508	438	373	211	146	119		

Adam.	Seth.	Enos.	Kenā.	Mahal.	Iared.	Enoc.	Merh.	Lamec.	S.	W.
834	704	599	509	439	374	212	147		17	
835	705	600	510	440	375	213	148		<i>Jubi.</i>	
836	706	601	511	441	376	214	149			
837	707	602	512	442	377	215	150			
838	708	603	513	443	378	216	151			
839	709	604	514	444	379	217	152			
840	710	605	515	445	380	218	153		120	840
841	711	606	516	446	381	219	154			
842	712	607	517	447	382	220	155			
843	713	608	518	448	383	221	156			
844	714	609	519	449	384	222	157			
845	715	610	520	450	385	223	158			
846	716	611	521	451	386	224	159			
847	717	612	522	452	387	225	160		121	
848	718	613	523	453	388	226	161			
849	719	614	524	454	389	227	162			
850	720	615	525	455	390	228	163			850
851	721	616	526	456	391	229	164		17	
852	722	617	527	457	392	230	165		<i>Jubi.</i>	
853	723	618	528	458	393	231	166			
854	724	619	529	459	394	232	167		122	
855	725	620	530	460	395	233	168			
856	726	621	531	461	396	234	169			
857	727	622	532	462	397	235	170			
858	728	623	533	463	398	236	171			
859	729	624	534	464	399	237	172			
860	730	625	535	465	400	238	173			860
861	731	626	536	466	401	239	174		123	
862	732	627	537	467	402	240	175			
863	733	628	538	468	403	241	176			
864	734	629	539	469	404	242	177			
865	735	630	540	470	405	243	178			
866	736	631	541	471	406	244	179			
867	737	632	542	472	407	245	180			
868	738	633	543	473	408	246	181		124	
869	739	634	544	474	409	247	182			
870	740	635	545	475	410	248	183			870
871	741	636	546	476	411	249	184			
872	742	637	547	477	412	250	185			
873	743	638	548	478	413	251	186			
874	744	639	549	479	414	252	187	<i>Lamech</i>		
875	745	640	550	480	415	253	188	1	125	
876	746	641	551	481	416	254	189	2		
877	747	642	552	482	417	255	190	3		
878	748	643	553	483	418	256	191	4		
879	749	644	554	484	419	257	192	5		
880	750	645	555	485	420	258	193	6		880
881	751	646	556	486	421	259	194	7		
882	752	647	557	487	422	260	195	8	126	

Adam.	Seth.	Enos.	Kenā.	Mahal.	Jared.	Enoch.	Meth.	Lamec.	S.	W.
883	753	648	558	488	423	261	196	9	18	
884	754	649	559	489	424	262	197	10	<i>Jubi.</i>	
885	755	650	560	490	425	263	198	11		
886	756	651	561	491	426	264	199	12		
887	757	652	562	492	427	265	200	13		
888	758	653	563	493	428	266	201	14		
889	759	654	564	494	429	267	202	15	127	
890	760	655	565	495	430	268	203	16		890
891	761	656	566	496	431	269	204	17		
892	762	657	567	497	432	270	205	18		
893	763	658	568	498	433	271	206	19		
894	764	659	569	499	434	272	207	20		
895	765	660	570	500	435	273	208	21		
896	766	661	571	501	436	274	209	22	128	
897	767	662	572	502	437	275	210	23		
898	768	663	573	503	438	276	211	24		
899	769	664	574	504	439	277	212	25		
900	770	665	575	505	440	278	213	26		900
901	771	666	576	506	441	279	214	27		18
902	772	667	577	507	442	280	215	28		<i>Jubi.</i>
903	773	668	578	508	443	281	216	29	129	
904	774	669	579	509	444	282	217	30		
905	775	670	580	510	445	283	218	31		
906	776	671	581	511	446	284	219	32		
907	777	672	582	512	447	285	220	33		
908	778	673	583	513	448	286	221	34		
909	779	674	584	514	449	287	222	35		
910	780	675	585	515	450	288	223	36	130	910
911	781	676	586	516	451	289	224	37		
912	782	677	587	517	452	290	225	38		
913	783	678	588	518	453	291	226	39		
914	784	679	589	519	454	292	227	40		
915	785	680	590	520	455	293	228	41		
916	786	681	591	521	456	294	229	42		
917	787	682	592	522	457	295	230	43	131	
918	788	683	593	523	458	296	231	44		
919	789	684	594	524	459	297	232	45		
920	790	685	595	525	460	298	233	46		920
921	791	686	596	526	461	299	234	47		
922	792	687	597	527	462	300	235	48		
923	793	688	598	528	463	301	236	49		
924	794	689	599	529	464	302	237	50	132	
925	795	690	600	530	465	303	238	51		
926	796	691	601	531	466	304	239	52		
927	797	692	602	532	467	305	240	53		
928	798	693	603	533	468	306	241	54		
929	799	694	604	534	469	307	242	55		
930	800	695	605	535	470	308	243	56		930
	801	696	606	536	471	309	244	57	133	

Seth.	Enos.	Kenā.	Mahal.	Iared.	Enoc.	Meth.	Lamec.	S.	W.
802	697	607	537	472	310	245	58	19	
803	698	608	538	473	311	246	59	Jubi.	
804	699	609	539	474	312	247	60		
805	700	610	540	475	313	248	61		
806	701	611	541	476	314	249	62		
807	702	612	542	477	315	250	63		
808	703	613	543	478	316	251	64	134	
809	704	614	544	479	317	252	65		
810	705	615	545	480	318	253	66		940
811	706	616	546	481	319	254	67		
812	707	617	547	482	320	255	68		
813	708	618	548	483	321	256	69		
814	709	619	549	484	322	257	70		
815	710	620	550	485	323	258	71	135	
816	711	621	551	486	324	259	72		
817	712	622	552	487	325	260	73		
818	713	623	553	488	326	261	74		
819	714	624	554	489	327	262	75		
820	715	625	555	490	328	263	76		950
821	716	626	556	491	329	264	77		19
822	717	627	557	492	330	265	78	136	Jubi.
823	718	628	558	493	331	266	79		
824	719	629	559	494	332	267	80		
825	720	630	560	495	333	268	81		
826	721	631	561	496	334	269	82		
827	722	632	562	497	335	270	83		
828	723	633	563	498	336	271	84		
829	724	634	564	499	337	272	85	137	
830	725	635	565	500	338	273	86		960
831	726	636	566	501	339	274	87		
832	727	637	567	502	340	275	88		
833	728	638	568	503	341	276	89		
834	729	639	569	504	342	277	90		
835	730	640	570	505	343	278	91		
836	731	641	571	506	344	279	92	138	
837	732	642	572	507	345	280	93		
838	733	643	573	508	346	281	94		
839	734	644	574	509	347	282	95		
840	735	645	575	510	348	283	96		970
841	736	646	576	511	349	284	97		
842	737	647	577	512	350	285	98		
843	738	648	578	513	351	286	99	139	
844	739	649	579	514	352	287	100		
845	740	650	580	515	353	288	101		
846	741	651	581	516	354	289	102		
847	742	652	582	517	355	290	103		
848	743	653	583	518	356	291	104		
849	744	654	584	519	357	292	105		
850	745	655	585	520	358	293	106	140	980

Seth.	Enos.	Kenā.	Mahal.	Jared.	Enoch.	Meth.	Lamec.	S.	W.
851	746	656	586	521	359	294	107	20	
852	747	657	587	522	360	295	108	Jubi.	
853	748	658	588	523	361	296	109		
854	749	659	589	524	362	297	110		
855	750	660	590	525	363	298	111		
856	751	661	591	526	364	299	112		
857	752	662	592	527	365	300	113	141	
858	753	663	593	528		301	114		
859	754	664	594	529		302	115		
860	755	665	595	530		303	116	990	
861	756	666	596	531		304	117		
862	757	667	597	532		305	118		
863	758	668	598	533		306	119		
864	759	669	599	534		307	120	142	
865	760	670	600	535		308	121		
866	761	671	601	536		309	122		
867	762	672	602	537		310	123		
868	763	673	603	538		311	124		
869	764	674	604	539		312	125		
870	765	675	605	540		313	126	1000	
871	766	676	606	541		314	127	20	
872	767	677	607	542		315	128	Jubi.	
873	768	678	608	543		316	129		
874	769	679	609	544		317	130		
875	770	680	610	545		318	131		
876	771	681	611	546		319	132		
877	772	682	612	547		320	133		
878	773	683	613	548		321	134	144	
879	774	684	614	549		322	135		
880	775	685	615	550		323	136	1010	
881	776	686	616	551		324	137		
882	777	687	617	552		325	138		
883	778	688	618	553		326	139		
884	779	689	619	554		327	140		
885	780	690	620	555		328	141	145	
886	781	691	621	556		329	142		
887	782	692	622	557		330	143		
888	783	693	623	558		331	144		
889	784	694	624	559		332	145		
890	785	695	625	560		333	146	1020	
891	786	696	626	561		334	147		
892	787	697	627	562		335	148	146	
893	788	698	628	563		336	149		
894	789	699	629	564		337	150		
895	790	700	630	565		338	151		
896	791	701	631	566		339	152		
897	792	702	632	567		340	153		
898	793	703	633	568		341	154		
899	794	704	634	569		342	155	147	

Enoch was a most eminent man for holiness. Had this privilege with *Elias*, not to see death, *Gen.* 5. 22, 23. *Heb.* 11. 5. He was the seventh from *Adam*, and a Prophet, *Jude* verse 14. was born about the beginning, and was translated at the end of a Sabbarical year: and lastly, lived on earth just as many years as there are days in the year.

All the ten Patriarchs from Adam to Noah, were Progenitors of all Nations, as well as of our Lord and Saviour Jesus Christ: so as the stock of mankind ascended in a straight line for ten Generations together, and about the 500th year of Noah began to spread it self into three great branches in Noahs three Sons, who were the Fathers of all Nations: (all the rest of the World but only those four with their wiyes being drowned in the Floud, nor any other childe of Noah recorded in holy writ but only those three.)

Its a very probable and charitable opinion of Divines, that all the natural Progenitors of the Lord Jesus were saved.

Noah was contemporary with 15. Patriarchs, 6. before, and 9. after the Floud: He dyed two years before the birth of Abraham.

Seth.	Enos.	Kenā.	Mahal.	Iared.	Meth.	Lamec.	Noah.	S.	W.
900	795	705	635	570	343	156		21	1030
901	796	706	636	571	344	157		Jubi.	
902	797	707	637	572	345	158			
903	798	708	638	573	346	159			
904	799	709	639	574	347	160			
905	800	710	640	575	348	161			
906	801	711	641	576	349	162		148	
907	802	712	642	577	350	163			
908	803	713	643	578	351	164			
909	804	714	644	579	352	165			1040
910	805	715	645	580	353	166			
911	806	716	646	581	354	167			
912	807	717	647	582	355	168			
	808	718	648	583	356	169		149	
	809	719	649	584	357	170			
	810	720	650	585	358	171			
	811	721	651	586	359	172			
	812	722	652	587	360	173			
	813	723	653	588	361	174			
	814	724	654	589	362	175			
	815	725	655	590	363	176		150	1050
	816	726	656	591	364	177			21
	817	727	657	592	365	178		Jubi.	
	818	728	658	593	366	179			
	819	729	659	594	367	180			
	820	730	660	595	368	181			
	821	731	661	596	369	182	Noah		
	822	732	662	597	370	183	1	151	
	823	733	663	598	371	184	2		
	824	734	664	599	372	185	3		
	825	735	665	600	373	186	4		1060
	826	736	666	601	374	187	5		
	827	737	667	602	375	188	6		
	828	738	668	603	376	189	7		
	829	739	669	604	377	190	8	152	
	830	740	670	605	378	191	9		
	831	741	671	606	379	192	10		
	832	742	672	607	380	193	11		
	833	743	673	608	381	194	12		
	834	744	674	609	382	195	13		
	835	745	675	610	383	196	14		1070
	836	746	676	611	384	197	15	153	
	837	747	677	612	385	198	16		
	838	748	678	613	386	199	17		
	839	749	679	614	387	200	18		
	840	750	680	615	388	201	19		
	841	751	681	616	389	202	20		
	842	752	682	617	390	203	21		
	843	753	683	618	391	204	22	154	

Enos. Kenā. Mahal. Jared. Meth. Lamec. Noah. S. W.

844	754	684	619	392	205	23	22		
845	755	685	620	393	206	24	<i>Jubi.</i>	1080	
846	756	686	621	394	207	25			
847	757	687	622	395	208	26			
848	758	688	623	396	209	27			
849	759	689	624	397	210	28			
850	760	690	625	398	211	29	155		
851	761	691	626	399	212	30			
852	762	692	627	400	213	31			
853	763	693	628	401	214	32			
854	764	694	629	402	215	33		1090	
855	765	695	630	403	216	34			
856	766	696	631	404	217	35			
857	767	697	632	405	218	36	156		
858	768	698	633	406	219	37			
859	769	699	634	407	220	38			
860	770	700	635	408	221	39			
861	771	701	636	409	222	40			
862	772	702	637	410	223	41			
863	773	703	638	411	224	42			
864	774	704	639	412	225	43	157		
865	775	705	640	413	226	44		1100	
866	776	706	641	414	227	45		22	
867	777	707	642	415	228	46	<i>Jubi.</i>		
868	778	708	643	416	229	47			
869	779	709	644	417	230	48			
870	780	710	645	418	231	49			
871	781	711	646	419	232	50	158		
872	782	712	647	420	233	51			
873	783	713	648	421	234	52			
874	784	714	649	422	235	53			
875	785	715	650	423	236	54		1110	
876	786	716	651	424	237	55			
877	787	717	652	425	238	56			
878	788	718	653	426	239	57	159		
879	789	719	654	427	240	58			
880	790	720	655	428	241	59			
881	791	721	656	429	242	60			
882	792	722	657	430	243	61			
883	793	723	658	431	244	62			
884	794	724	659	432	245	63			
885	795	725	660	433	246	64	160	1120	
886	796	726	661	434	247	65			
887	797	727	662	435	248	66			
888	798	728	663	436	249	67			
889	799	729	664	437	250	68			
890	800	730	665	438	251	69			
891	801	731	666	439	252	70			
892	802	732	667	440	253	71	161		

Enos. Kenā. Mahal. Jared. Meth. Lamec. Noah. S. W.

893	803	733	668	441	254	72	23	
894	804	734	669	442	255	73	Jubi.	
895	805	735	670	443	256	74		1130
896	806	736	671	444	257	75		
897	807	737	672	445	258	76		
898	808	738	673	446	259	77		
899	809	739	674	447	260	78	162	
900	810	740	675	448	261	79		
901	811	741	676	449	262	80		
902	812	742	677	450	263	81		
903	813	743	678	451	264	82		
904	814	744	679	452	265	83		1140
905	815	745	680	453	266	84		
	816	746	681	454	267	85	163	
	817	747	682	455	268	86		
	818	748	683	456	269	87		
	819	749	684	457	270	88		
	820	750	685	458	271	89		
	821	751	686	459	272	90		
	822	752	687	460	273	91		
	823	753	688	461	274	92	164	
	824	754	689	462	275	93		1150
	825	755	690	463	276	94		23
	826	756	691	464	277	95	Jubi.	
	827	757	692	465	278	96		
	828	758	693	466	279	97		
	829	759	694	467	280	98		
	830	760	695	468	281	99	165	
	831	761	696	469	282	100		
	832	762	697	470	283	101		
	833	763	698	471	284	102		
	834	764	699	472	285	103		1160
	835	765	700	473	286	104		
	836	766	701	474	287	105		
	837	767	702	475	288	106	166	
	838	768	703	476	289	107		
	839	769	704	477	290	108		
	840	770	705	478	291	109		
	841	771	706	479	292	110		
	842	772	707	480	293	111		
	843	773	708	481	294	112		
	844	774	709	482	295	113	167	
	845	775	710	483	296	114		1170
	846	776	711	484	297	115		
	847	777	712	485	298	116		
	848	778	713	486	299	117		
	849	779	714	487	300	118		
	850	780	715	488	301	119		
	851	781	716	489	302	120	168	

Kenā. Mahal. Jared. Meth. Lamec. Noah. S. W.

852	782	717	490	303	121	24	
853	783	718	491	304	122	Jubi.	
854	784	719	492	305	123		
855	785	720	493	306	124		1180
856	786	721	494	307	125		
857	787	722	495	308	126		
858	788	723	496	309	127	169	
859	789	724	497	310	128		
860	790	725	498	311	129		
861	791	726	499	312	130		
862	792	727	500	313	131		
863	793	728	501	314	132		
864	794	729	502	315	133		
865	795	730	503	316	134	170	1190
866	796	731	504	317	135		
867	797	732	505	318	136		
868	798	733	506	319	137		
869	798	734	507	320	138		
870	800	735	508	321	139		
871	801	736	509	322	140		
872	802	737	510	323	141	171	
873	803	738	511	324	142		
874	804	739	512	325	143		
875	805	740	513	326	144		1200
876	806	741	514	327	135	24	
877	807	742	515	328	146	Jubi.	
878	808	743	516	329	147		
879	809	744	517	330	148	172	
880	810	745	518	331	149		
881	811	746	519	332	150		
882	812	747	520	333	151		
883	813	748	521	334	152		
884	814	749	522	335	153		
885	815	750	523	336	154		1210
886	816	751	524	337	155	173	
887	817	752	525	338	156		
888	818	753	526	339	157		
889	819	754	527	340	158		
890	820	755	528	341	159		
891	821	756	529	342	160		
892	822	757	530	343	161		
893	823	758	531	344	162	174	
894	824	759	532	345	163		
895	825	760	533	346	164		1220
896	825	761	534	347	165		
897	827	762	535	348	166		
898	828	763	536	349	167		
899	829	764	537	350	168		
900	830	765	538	351	169	175	

Kenā. Mahal. Jared. Meth. Lamec. Noah. S. W.

901	831	766	539	352	170	25	
902	832	767	540	353	171	Jubi.	
903	833	768	541	354	172		
904	834	769	542	355	173		
905	835	770	543	356	174		1230
906	836	771	544	357	175		
907	837	772	545	358	176	176	
908	838	773	546	359	177		
909	839	774	547	360	178		
910	840	775	548	361	179		
	841	776	549	362	180		
	842	777	550	363	181		
	843	778	551	364	182		
	844	779	552	365	183	177	
	845	780	553	366	184		1240
	846	781	554	367	185		
	847	782	555	368	186		
	848	783	556	369	187		
	849	784	557	370	188		
	850	785	558	371	189		
	851	786	559	372	190	178	
	852	787	560	373	191		
	853	788	561	374	192		
	854	789	562	375	193		
	855	790	563	376	194		1250
	856	791	564	377	195	25	
	857	792	565	378	196	Jubi.	
	858	793	566	379	197	179	
	859	794	567	380	198		
	860	795	568	381	199		
	861	796	569	382	200		
	862	797	570	383	201		
	863	798	571	384	202		
	864	799	572	385	203		
	865	800	573	386	204	180	1260
	866	801	574	387	205		
	867	802	575	388	206		
	868	803	576	389	207		
	869	804	577	390	208		
	870	805	578	391	209		
	871	806	579	392	210		
	872	807	580	393	211	181	
	873	808	581	394	212		
	874	809	582	395	213		
	875	810	583	396	214		1270
	876	811	584	397	215		
	877	812	585	398	216		
	878	813	586	399	217		
	879	814	587	400	218	182	

Mahal. Jared. Meth. Lamec. Noah. S. W.

880	815	588	401	219	26	
881	816	589	402	220	Jubi.	
882	817	590	403	221		
883	818	591	404	222		
884	819	592	405	223		
885	820	593	406	224		1280
886	821	594	407	225	183	
887	822	595	408	226		
888	823	596	409	227		
889	824	597	410	228		
890	825	598	411	229		
891	826	599	412	230		
892	827	600	413	231		
893	828	601	414	232	184	
894	829	602	415	233		
895	830	603	416	234		1290
	831	604	417	235		
	832	605	418	236		
	833	606	419	237		
	834	607	420	238		
	835	608	421	239	185	
	836	609	422	240		
	837	610	423	241		
	838	611	424	242		
	839	612	425	243		
	840	613	426	244		1300
	841	614	427	245		26
	842	615	428	246	186	Jubi.
	843	616	429	247		
	844	617	430	248		
	845	618	431	249		
	846	619	432	250		
	847	620	433	251		
	848	621	434	252		
	849	622	435	253	187	
	850	623	436	254		1310
	851	624	437	255		
	852	625	438	256		
	853	626	439	257		
	854	627	440	258		
	855	628	441	259		
	856	629	442	260	188	
	857	630	443	261		
	858	631	444	262		
	859	632	445	263		
	860	633	446	264		1320
	861	634	447	265		
	862	635	448	266		
	863	635	449	267	189	

Iared.

Iared. Meth. Lamec. Noah. S. W.

864	637	450	268	27	
865	638	451	269	Jubi.	
866	639	452	270		
867	640	453	271		
868	641	454	272		
869	642	455	273		
870	643	456	274	190	1330
871	644	457	275		
872	645	458	276		
873	646	459	277		
874	647	460	278		
875	648	461	279		
876	649	462	280		
877	650	463	281	191	
878	651	464	282		
879	652	465	283		
880	653	466	284		1340
881	654	467	285		
882	655	468	286		
883	656	469	287		
884	657	470	288	192	
885	658	471	289		
886	659	472	290		
887	660	473	291		
888	661	474	292		
889	662	475	293		
890	663	476	294		1350
891	664	477	295	193	27
892	665	478	296		Jubi.
893	666	479	297		
894	667	480	298		
895	668	481	299		
896	669	482	300		
897	670	483	301		
898	671	484	302	194	
899	672	485	303		
900	673	486	304		1360
901	674	487	305		
902	675	488	306		
903	676	489	307		
904	677	490	308		
905	678	491	309	195	
906	679	492	310		
907	680	493	311		
908	681	494	312		
909	682	495	313		
910	683	496	314		1370
911	684	497	315		
912	685	498	316	196	

Iared.

Iared. Meth. Lamec. Noah. S. W.

913	686	499	317	28	
914	687	500	318	Jubi.	
915	688	501	319		
916	689	502	320		
917	690	503	321		
918	691	504	322		
919	692	505	323	197	
920	693	506	324		1380
921	694	507	325		
922	695	508	326		
923	696	509	327		
924	697	510	328		
925	698	511	329		
926	699	512	330	198	
927	700	513	331		
928	701	514	332		
929	702	515	333		1390
930	703	516	334		
931	704	517	335		
932	705	518	336		
933	706	519	337	199	
934	707	520	338		
935	708	521	339		
936	709	522	340		
937	710	523	341		
938	711	524	342		
939	712	525	343		
940	713	526	344	200	1400
941	714	527	345	28	
942	715	528	346	Jubi.	
943	716	529	347		
944	717	530	348		
945	718	531	349		
946	719	532	350		
947	720	533	351	201	
948	721	534	352		
949	722	535	353		1410
950	723	536	354		
951	724	537	355		
952	725	538	356		
953	726	539	357		
954	727	540	358	202	
955	728	541	359		
956	729	542	360		
957	730	543	361		
958	731	544	362		
959	732	545	363		
960	733	546	364		1420
961	734	547	365	203	

Iared.

Iared. Meth. Lamec. Noah. S. W.

962	735	548	366	29	
	736	549	367	Jubi.	
	737	550	368		
	738	551	369		
	739	552	370		
	740	553	371		
	741	554	372	204	
	742	555	373		1430
	743	556	374		
	744	557	375		
	745	558	376		
	746	559	377		
	747	560	378		
	748	561	379	205	
	749	562	380		
	750	563	381		
	751	564	382		
	752	565	383		1440
	753	566	384		
	754	567	385		
	755	568	386	206	
	756	569	387		
	757	570	388		
	758	571	389		
	759	572	390		
	760	573	391		
	761	574	392		
	762	575	393	207	
	763	576	394		1450
	764	577	395	29	
	765	578	396	Jubi.	
	766	579	397		
	767	580	398		
	768	581	399		
	769	582	400	208	
	770	583	401		
	771	584	402		
	772	585	403		1460
	773	586	404		
	774	587	405		
	775	588	406		
	776	589	407	209	
	777	590	408		
	778	591	409		
	779	592	410		
	780	593	411		
	781	594	412		
	782	595	413		
	783	596	414	210	1470

K

Noah.

Meth.	Lamec.	Noah.	S.	W.	Meth.	Lamec.	Noah.	CXX.	Shem.	S.	W.
784	597	415	30 ⁺		833	646	464	years of God's pa- tience.		31	1520
785	598	416	Jubi.		834	647	465		Jubi.		
786	599	417			835	648	466				
787	600	418			836	649	467				
788	601	419			837	650	468				
789	602	420			838	651	469				
790	603	421	211		839	652	470			218	
791	604	422			840	653	471				
792	605	423		1480	841	654	472				
793	606	424			842	655	473				1530
794	607	425			843	656	474				
795	608	426			844	657	475				
796	609	427			845	658	476				
797	610	428	212		846	659	477			219	
798	611	429			847	660	478				
799	612	430			848	661	479				
800	613	431			849	662	480	CXX			
801	614	432			850	663	481				
802	615	433		1490	851	664	482				
803	616	434			852	665	483				
804	617	435	213		853	666	484			220	1540
805	618	436			854	667	485				
806	619	437			855	668	486				
807	620	438			856	669	487				
808	621	439			857	670	488				
809	622	440			858	671	489				
810	623	441			859	672	490	10			
811	624	442	214		860	673	491			221	
812	625	443		1500	861	674	492				
813	626	444			862	675	493				
814	627	445	30 ⁺		863	676	494				1550
815	628	446	Jubi.		864	677	495				31
816	629	447			865	678	496				Jubi.
817	630	448			866	679	497				
818	631	449	215		867	680	498			222	
819	632	450			868	681	499				
820	633	451			869	682	500	20			
821	635	452			870	683	501				
822	635	453			871	684	502		Shem		
823	636	454		1510	872	685	503		1		
824	637	455			873	686	504		2		
825	638	456	216		874	687	505		3	223	1560
826	639	457			875	688	506		4		
827	640	458			876	689	507		5		
828	641	459			877	690	508		6		
829	642	460			878	691	509		7		
830	643	461			879	692	510		8		
831	644	462			880	693	511		9		
832	645	463	217		881	694	512		10	224	

Meth.

Meth. Lamec. Noah. CXX. Shem. S. W.

882	695	513		11	32	
883	696	514		12	<i>Jubi.</i>	1570
884	697	515		13		
885	698	516		14		
886	699	517		15		
887	700	518		16		
888	701	519		17	225	
889	702	520	40	18		
890	703	521		19		
891	704	522		20		
892	705	523		21		
893	706	524		22		1580
894	707	525		23		
895	708	526		24	226	
896	709	527		25		
897	710	528		26		
898	711	529		27		
899	712	530	50	28		
900	713	531		29		
901	714	532		30		
902	715	533		31	227	
903	716	534		32		1590
904	717	535		33		
905	718	536		34		
906	719	537		35		
907	720	538		36		
908	721	539		37		
909	722	540	60	38	228	
910	723	541		39		
911	724	542		40		
912	725	543		41		
913	726	544		42		1600
914	727	545		43		
915	728	546		44	<i>Jubi.</i>	
916	729	547		45	229	
917	730	548		46		
918	731	549		47		
919	732	550	70	48		
920	733	551		49		
921	734	552		50		
922	735	553		51		
923	736	554		52	230	1610
924	737	555		53		
925	738	556		54		
926	739	557		55		
927	740	558		56		
928	741	559		57		
929	742	560	80	58		
930	743	561		59	231	

The 120. years of Gods patience to the old world began (Gen. 6. 3.) with the 480. year of Noahs life.

That Shem was born, not when Noah was 500. but 502. year old, See in the Preface: compare Gen. 5. 32. and 11. 10.

The Jews first moneth Ecclesiastical, namely Abib or Nisan, answers for the most part our March: their seventh moneth Ethanim or Tisri, our September, (their Ecclesiastical year beginning at the Vernal, as their Civil year at the Autumnal Equinoctial, which with us happen about the eleventh of March and September,) But after the Forraign of Gregorian account, those two moneths answer for the most part April and October, because they begin their moneths ten dayes before ours, whence with them the Equinoctials fall upon the 21. of March and September;

The Flood hapned Anno Mundi 1657. in the beginning of the year, namely the 17. day of the second moneth, that is about our 27. or 28. day of October, Gen. 7. 11. and the rain fell till about the 7. of December with us, or their 26. of the third moneth, for forty dayes together: that is fourteen dayes of the second moneth, and six and twenty dayes of the third moneth. Their first moneth beginning the 10. or 11. of September at the Autumnal Equinoctial, and ending about the 10. or 11. of October, and so by proportion every moneth of theirs contained part of two of our months, and alwayes thirty dayes apiece, which was the reason of their [Veader] or [Mehsis Embolimeus,] namely a thirteenth month added after the return of a certain space of years (as we add one day to the year every Leap year) to make up the defect of five dayes losse every year, their twelve months making but just 360. dayes, whereas a year contains ordinarily 365. and sometimes 366. dayes. Now though the Flood fell out precisely Anno Mundi 1657. yet I have noted it An. M. 1656. because this year runs parallel with the 600. year of Noahs life, as is evident by the text, Gen. 7. 11. from which I durst not vary: but this difference may easily be reconciled. Suppose Noahs 600. y. began in the third month, Anno 1656. the Flood hapning in the second month, Anno 1657. fell within the compasse of Noahs 600. year, and yet at the same time light at the beginning of the 1657. year of the world: for we must not think that the years of Noahs life ran pallel with the years of the world to a month and a day, but that the 600 year of Noahs life contained part of the 1656 and 1657. year of the world, so as the Flood hapned in the latter end of Noahs 600. y. and the beginning of the 1657. y. of the world: And had I set the Flood in 1657. the Reader might have concluded it fell out in the 601. y. of Noahs life, which is false and clear against the Scripture, Gen. 7. 11. This I thought fit to note for prevention of mistake.

Withal the Reader may note that Methuselah dyed but few months before the Flood came, his last year running with the 600. y. of Noahs life, and the 1656 y. of the world: which thing the Prophet Enoch foretold in his very name; which verbatim signifies [Mortuo hoc missile,] that is, This man being dead a dart: meaning that after his death immediately God would send that dart or arrow of his vengeance, the Flood. The same word signifieth both [a Dart,] and [to send,] only one is a root, the other a derivative.

Lamech dyed five years before his father Methuselah.

Meth.

Meth. Lamec. Noah. CXX. Shem. Floud. Arph. S. W.

931	744	562		60			33 Jubi.	
932	745	563		61				1620
933	746	564		62				
934	747	565		63				
935	748	566		64				
936	749	567		65				
937	750	568		66			232	
938	751	569		67				
939	752	570	90	68				
940	753	571		69				
941	754	572		70				
942	755	573		71				1630
943	756	574		72				
944	757	575		73			233	
945	758	576		74				
946	759	577		75				
947	760	578		76				
948	761	579		77				
949	762	580	100	78				
950	763	581		79				
951	764	582		80			234	
952	765	583		81				1640
953	766	584		82				
954	767	585		83				
955	768	586		84				
956	769	587		85				
957	770	588		86				
958	771	589		87			235	
959	772	590	110	88				
960	773	591		89				
961	774	592		90				
962	775	593		91				
963	776	594		92				1650
964	777	595		93				33 Jubi.
965		596		94			236	
966		597		95				
967		598		96				
968		599		97				
969		600	120	98	Floud			
		601		99				
		602		100		Arph.		
		603		101		Gen. 11. 10.	237	
		604		102		1		1660
		605		103		2		
		606		104		3		
		607		105		4		
		608		106		5		
		609		107		6		
		610		108	10	7		
						8	238	

Noah.

Noah.	Shem.	Floud.	Arph.	Selah.	S.	W.
611	109		9		34	
612	110		10		Jubi.	
613	111		11			
614	112		12			1670
615	113		13			
616	114		14			
617	115		15		239	
618	116		16			
619	117	20	17			
620	118		18			
621	119		19			
622	120		20			
623	121		21			1680
624	122		22		240	
625	123		23			
626	124		24			
627	125		25			
628	126		26			
629	127		27			
630	128	30	28			
631	129		29		241	
632	130		30			
633	131		31			1690
634	132		32			
635	133		33			
636	134		34			
637	135		35	Selah		
638	136		36	Gen. 11. 12.	242	
639	137		37	1		
640	138	40	38	2		
641	139		39	3		
642	140		40	4		
643	141		41	5		
644	142		42	6		1700
645	143		43	7		34
646	144		44	8	243	Jubi.
647	145		45	9		
648	146		46	10		
649	147		47	11		
650	148	50	48	12		
651	149		49	13		
652	150		50	14		
653	151		51	15	244	
654	152		52	16		1710
655	153		53	17		
656	154		54	18		
657	155		55	19		
658	156		56	20		
659	157		57	21		
				22	245	

Noah. Shem. Flood. Arph. Selah. Eber. Peleg. S. W.

660	158	60	58	23					
661	159		59	24			35		
662	160		60	25			Jubi.		
663	161		61	25					
664	162		62	27				1720	
665	163		63	28					
666	164		64	29			246		
667	165		65	30	Eber				
668	166		66	31	1	Gen. 11. 14.			
669	167		67	32	2				
670	168	70	68	33	3				
671	169		69	34	4				
672	170		70	35	5				
673	171		71	36	6		247		
674	172		72	37	7			1730	
675	173		73	38	8				
676	174		74	39	9				
677	175		75	40	10				
678	176		76	41	11				
679	177		77	42	12				
680	178	80	78	43	13		248		
681	179		79	44	14				
682	180		80	45	15				
683	181		81	46	16				
684	182		82	47	17			1740	
685	183		83	48	18				
686	184		84	49	19				
687	185		85	50	20		249		
688	186		86	51	21				
689	187		87	52	22				
690	188	90	88	53	23				
691	189		89	54	24				
692	190		90	55	25				
693	191		91	56	26				
694	192		92	57	27		250	1750	
695	193		93	58	28				
696	194		94	59	29			35	
697	195		95	60	30			Jubi.	
698	196		96	61	31				
699	197		97	62	32				
700	198	100	98	63	33				
701	199		99	64	34	Peleg	251		
702	200		100	65	35	1			
703	201		101	66	36	2			
704	202		102	67	37	3			
705	203		103	68	38	4		1760	
706	204		104	69	39	5			
707	205		105	70	40	6			
708	206		106	71	41	7	252		

Noah.

Noah.	Shem.	Floud.	Arph.	Selah.	Eber.	Peleg.	Ren.	S.	W.
709	207	110	107	72	42	8		36 Jubi.	
710	208		108	73	43	9			
711	209		109	74	44	10			
712	210		110	75	45	11			
713	211		111	76	46	12			1770
714	212	120	112	77	47	13		253	
715	213		113	78	48	14			
716	214		114	79	49	15			
717	215		115	80	50	16			
718	216		116	81	51	17			
719	217	120	117	82	52	18			
720	218		118	83	53	19			
721	219		119	84	54	20		254	
722	220		120	85	55	21			
723	221		121	86	56	22			1780
724	222	130	122	87	57	23			
725	223		123	88	58	24			
726	224		124	89	59	25			
727	225		125	90	60	26			
728	226		126	91	61	27		255	
729	227	130	127	92	62	28			
730	228		128	93	63	29			
731	229		129	94	64	30	Ren. Gen. 11. 18.		1790
732	230		130	95	65	31			
733	231		131	96	66	32		256	
734	232	140	132	97	67	33			
735	233		133	98	68	34			
736	234		134	99	69	35			
737	235		135	100	70	36			
738	236		136	101	71	37			
739	237	140	137	102	72	38			
740	238		138	103	73	39			
741	239		139	104	74	40			
742	240		140	105	75	41		257	
743	241		141	106	76	42			1800
744	242	150	142	107	77	43			36 Jubi.
745	243		143	108	78	44			
746	244		144	109	79	45			
747	245		145	110	80	46			
748	246		146	111	81	47			
749	247	150	147	112	82	48		258	
750	248		148	113	83	49			
751	249		149	114	84	50			
752	250		150	115	85	51			1810
753	251		151	116	86	52			
754	252	150	152	117	87	53			
755	253		153	118	88	54			
756	254		154	119	89	55		259	
757	255		155	120	90	56			

Noah. Shem. Floud. Arph. Selah. Eber. Peleg. Reu. Serug. Nahor. S. W.

758	256		156	121	91	57	27			37	
759	257		157	122	92	58	28			Jubi.	
760	258	160	158	123	93	59	29				
761	259		159	124	94	60	30				
762	260		160	125	95	61	31				
763	261		161	126	96	62	32	Serug			
764	262		162	127	97	63	33	Gen. 11:20.	260	1820	
765	263		163	128	98	64	34	2			
766	264		164	129	99	65	35	3			
767	265		165	130	100	66	36	4			
768	266		166	131	101	67	37	5			
769	267		167	132	102	68	38	6			
770	268	170	168	133	103	69	39	7			
771	269		169	134	104	70	40	8	261		
772	270		170	135	105	71	41	9			
773	271		171	136	106	72	42	10			
774	272		172	137	107	73	43	11		1830	
775	273		173	138	108	74	44	12			
776	274		174	139	109	75	45	13			
777	275		175	140	110	76	46	14			
778	276		176	141	111	77	47	15	262		
779	277		177	142	112	78	48	16			
780	278	180	178	143	113	79	49	17			
781	279		179	144	114	80	50	18			
782	280		180	145	115	81	51	19			
783	281		181	146	116	82	52	20			
784	282		182	147	117	83	53	21		1840	
785	283		183	148	118	84	54	22	263		
786	284		184	149	119	85	55	23			
787	285		185	150	120	86	56	24			
788	286		186	151	121	87	57	25			
789	287		187	152	122	88	58	26			
790	288	190	188	153	123	89	59	27			
791	289		189	154	124	90	60	28			
792	290		190	155	125	91	61	29	264		
793	291		191	156	126	92	62	30	Nahor		
794	292		192	157	127	93	63	31	Gen. 11:22.	1850	
795	293		193	158	128	94	64	32	2	37	
796	294		194	159	129	95	65	33	3	Jubi.	
797	295		195	160	130	96	66	34	4		
798	296		196	161	131	97	67	35	5		
799	297		197	162	132	98	68	36	6	265	
800	298	200	198	163	133	99	69	37	7		
801	299		199	164	134	100	70	38	8		
802	300		200	165	135	101	71	39	9		
803	301		201	166	136	102	72	40	10		
804	302		202	167	137	103	73	41	11	1860	
805	303		203	168	138	104	74	42	12		
806	304		204	169	139	105	75	43	13	266	

L

Noah.

Noah.	Shem.	Floud.	Arph.	Selah.	Eber.	Peleg.	Reu.	Serug.	Nahor.	Terah.	S.	W.
807	305		205	170	140	106	76	44	14		38	
808	306		206	171	141	107	77	45	15		Jubi.	
809	307		207	172	142	108	77	46	16			
810	308	210	208	173	143	109	79	47	17			
811	309		209	174	144	110	80	48	18			
812	310		210	175	145	111	81	49	19			
813	311		211	176	146	112	82	50	20	267		
814	312		212	177	147	113	83	51	21			1870
815	313		213	178	148	114	84	52	22			
816	314		214	179	149	115	85	53	23			
817	315		215	180	150	116	86	54	24			
818	316		216	181	151	117	87	55	25			
819	317		217	182	152	118	88	56	26			
820	318	220	218	183	153	119	89	57	27	268		
821	319		219	184	154	120	90	58	28			
822	320		220	185	155	121	91	59	29	Terah		
823	321		221	186	156	122	92	60	30	Gen. 11. 24.		1880
824	322		222	187	157	123	93	61	31	1		
825	323		223	188	158	124	94	62	32	2		
826	324		224	189	159	125	95	63	33	3		
827	325		225	190	160	126	96	64	34	4	269	
828	326		226	191	161	127	97	65	35	5		
829	327		227	192	162	128	97	66	36	6		
830	328	230	228	193	163	129	99	67	37	7		
831	329		229	194	164	130	100	68	38	8		
832	330		230	195	165	131	101	69	39	9		
833	331		231	196	166	132	102	70	40	10		
834	332		232	197	167	133	103	71	41	11		
835	333		233	198	168	134	104	72	42	12	270	1890
836	334		234	199	169	135	105	73	43	13		
837	335		235	200	170	136	106	74	44	14		
838	336		236	201	171	137	107	75	45	15		
839	337		237	202	172	138	108	76	46	16		
840	338	240	238	203	173	139	109	77	47	17		
841	339		239	204	174	140	110	78	48	18	271	
842	340		240	205	175	141	111	79	49	19		
843	341		241	206	176	142	112	80	50	20		
844	342		242	207	177	143	113	81	51	21		
845	343		243	208	178	144	114	82	52	22		
846	344		244	209	179	145	115	83	53	23		
847	345		245	210	180	146	116	84	54	24		
848	346		246	211	181	147	117	85	55	25	272	
849	347		247	212	182	148	118	86	56	26		
850	348	250	248	213	183	149	119	87	57	27		
851	349		249	214	184	150	120	88	58	28		
852	350		250	215	185	151	121	89	59	29		
853	351		251	216	186	152	122	90	60	30		
854	352		252	217	187	153	123	91	61	31		
855	353		253	218	188	154	124	92	62	32	273	1910

Noah.	Shem.	Floud.	Arph.	Selah.	Eber.	Peleg.	Reu.	Serug.	Nahor.	Terah.	S.	W.
856	354		254	219	189	155	125	93	63	34	39	
857	355		255	220	190	156	126	94	64	35	Jubi.	
858	356		256	221	191	157	127	95	65	36		
859	357		257	222	192	158	128	96	66	37		
860	358	260	258	223	193	159	129	97	67	38		
861	359		259	224	194	160	130	98	68	39		
862	360		260	225	195	161	131	99	69	40	274	
863	361		261	226	196	162	132	100	70	41		1920
864	362		262	227	197	163	133	101	71	42		
865	363		263	228	198	164	134	102	72	43		
866	364		264	229	199	165	135	103	73	44		
867	365		265	230	200	166	136	104	74	45		
868	366		266	231	201	167	137	105	75	46		
869	367		267	232	202	168	138	106	76	47	275	
870	368	270	268	233	203	169	139	107	77	48		
871	369		269	234	204	170	140	108	78	49		
872	370		270	235	205	171	141	109	79	50		
873	371		271	236	206	172	142	110	80	51		1930
874	372		272	237	207	173	143	111	81	52		
875	373		273	238	208	174	144	112	82	53		
876	374		274	239	209	175	145	113	83	54	276	
877	375		275	240	210	176	146	114	84	55		
878	376		276	241	211	177	147	115	85	56		
879	377		277	242	212	178	148	116	86	57		
880	378	280	278	243	213	179	149	117	87	58		
881	379		279	244	214	180	150	118	88	59		
882	380		280	245	215	181	151	119	89	60		
883	381		281	246	216	182	152	120	90	61	277	
884	382		282	247	217	183	153	121	91	62		1940
885	383		283	248	218	184	154	122	92	63		
886	384		284	249	219	185	155	123	93	64		
887	385		285	250	220	186	156	124	94	65		
888	386		286	251	221	187	157	125	95	66		
889	387		287	252	222	188	158	126	96	67		
890	388	290	288	253	223	189	159	127	97	68	278	
891	389		289	254	224	190	160	128	98	69		
892	390		290	255	225	191	161	129	99	70		
893	391		291	256	226	192	162	130	100	71		
894	392		292	257	227	193	163	131	101	72		1950
895	393		293	258	228	194	164	132	102	73		39
896	394		294	259	229	195	165	133	103	74	Jubi.	
897	395		295	260	230	196	166	134	104	75	279	
898	396		296	261	231	197	167	135	105	76		
899	397		297	262	232	198	168	136	106	77		
900	398	300	298	263	233	199	169	137	107	78		
901	399		299	264	234	200	170	138	108	79		
902	400		300	265	235	201	171	139	109	80		
903	401		301	266	236	202	172	140	110	81		
904	402		302	267	237	203	173	141	111	82	280	1960

Noah. Shem. Flood. Arph. Selah. Eber. Peleg. Reu. Serug. Nahor. Terah. Abrah. S. W.										
905	403	303	268	238	204	174	142	112	83	40
906	404	304	269	239	205	175	143	113	84	Jubi.
907	405	305	270	240	206	176	144	114	85	
908	406	306	271	241	207	177	145	115	86	
909	407	307	272	242	208	178	146	116	87	
910	408	310	273	243	209	179	147	117	88	
911	409	309	274	244	210	180	148	118	89	281
912	410	310	275	245	211	181	149	119	90	
913	411	311	276	246	212	182	150	120	91	
914	412	312	277	247	213	183	151	121	92	1970
915	413	313	278	248	214	184	152	122	93	
916	414	314	279	249	215	185	153	123	94	
917	415	315	280	250	216	186	154	124	95	
918	416	316	281	251	217	187	155	125	96	282
919	417	317	282	252	218	188	156	126	97	
920	418	320	283	253	219	189	157	127	98	
921	419	319	284	254	220	190	158	128	99	
922	420	320	285	255	221	191	159	129	100	
923	421	321	286	256	222	192	160	130	101	
924	422	322	287	257	223	193	161	131	102	1980
925	423	323	288	258	224	194	162	132	103	283
926	424	324	289	259	225	195	163	133	104	
927	425	325	290	260	226	196	164	134	105	
928	426	326	291	261	227	197	165	135	106	
929	427	327	292	262	228	198	166	136	107	
930	428	330	293	263	229	199	167	137	108	
931	429	329	294	264	230	200	168	138	109	
932	430	330	295	265	231	201	169	139	110	284
933	431	331	296	266	232	202	170	140	111	
934	432	332	297	267	233	203	171	141	112	1990
935	433	333	298	268	234	204	172	142	113	
936	434	334	299	269	235	205	173	143	114	
937	435	335	300	270	236	206	174	144	115	
938	436	336	301	271	237	207	175	145	116	
939	437	337	302	272	238	208	176	146	117	285
940	438	340	303	273	239	209	177	147	118	
941	439	339	304	274		210	178	148	119	
942	440	340	305	275		211	179		120	
943	441	341	306	276		212	180		121	
944	442	342	307	277		213	181		122	2000
945	443	343	308	278		214	182		123	40
946	444	344	309	279		215	183		124	Jubi.
947	445	345	310	280		216	184		125	
948	446	346	311	281		217	185		126	
949	447	347	312	282		218	186		127	
950	448	350	313	283		219	187		128	
	449	349	314	284		220	188		129	
	450	350	315	285		221	189		130	Abr.
	451	351	316	286		222	190		131	I 287

Shem.

Shem. Floud. Arph. Selah. Eber. Reu. Serug. Terah. Abrah. Sarah. S. W.

452	352	317	287	223	191	132	2	41	2010
453	353	318	288	224	192	133	3	Jubi.	
454	354	319	289	225	193	134	4		
455	355	320	290	226	194	135	5		
456	356	321	291	227	195	136	6		
457	357	322	292	228	196	137	7		
458	360 358	323	293	229	197	138	8	288	
459		359	324	230	198	139	9		
460		360	325	231	199	140	10	Sara.	
461		361	326	232	200	141	11	1	
462		362	327	233	201	142	12	2	2020
463		363	328	234	202	143	13	3	
464		364	329	235	203	144	14	4	
465		365	330	236	204	145	15	5	289
466		366	331	237	205	146	16	6	
467		367	332	238	206	147	17	7	
468	370	368	333	239	207	148	18	8	
469		369	334	304	208	149	19	9	
470		370	335	305	209	150	20	10	
471		371	336	306	210	151	21	11	
472		372	337	307	211	152	22	12	290 2030
473		373	338	308	212	153	23	13	
474		374	339	309	213	154	24	14	
475		375	340	310	214	155	25	15	
476		376	341	311	215	156	26	16	
477		377	342	312	216	157	27	17	
478	380	378	343	313	217	158	28	18	
479		379	344	314	218	159	29	19	291
480		380	345	315	219	160	30	20	
481		381	346	316	220	161	31	21	
482		382	347	317	221	162	32	22	2040
483		383	348	318	222	163	33	23	
484		384	349	319	223	164	34	24	
485		385	350	320	224	165	35	25	
486		386	351	321	225	166	36	26	292
487		387	352	322	226	167	37	27	
488	350	388	353	323	227	168	38	28	
489		389	354	324	228	169	39	29	
490		390	355	325	229	170	40	30	
491		391	356	326	230	171	41	31	
492		392	357	327		172	42	32	2050
493		393	358	328		173	43	33	293 41
494		394	359	329		174	44	34	Jubi.
495		395	360	330		175	45	35	
496		396	361	331		176	46	36	
497		397	362	332		177	47	37	
498	400	398	363	333		178	48	38	
499		399	364	334		179	49	39	
500	400	400	365	335		180	50	40	294

Shem.

Shem.	Floud.	Arph.	Selah.	Eber.	Terah.	Abrah.	Sarah.	Prom.	Ishh.	Circ.	S.	W.
501		401	366	336	181	51	41				42 Jubi.	2060
502		402	367	337	182	52	42					
503		403	368	338	183	53	43					
504		404	369	339	184	54	44					
505		405	370	340	185	55	45					
506		406	371	341	186	56	46					
507		407	372	342	187	57	47				295	
508	410	408	373	343	188	58	48					
509		409	374	344	189	59	49					
510		410	375	345	190	60	50					
511		411	376	346	191	61	51					2070
512		412	377	347	192	62	52					
513		413	378	348	193	63	53				296	
514		414	379	349	194	64	54					
515		415	380	350	195	65	55					
516		416	381	351	196	66	56					
517		417	382	352	197	67	57					
518	420	418	383	353	198	68	58					
519		419	384	354	199	69	59	Prom			297	
520		420	385	355	200	70	60	Gal. 3.17. Gen. 12.40.				
521		421	386	356	201	71	61					2080
522		422	387	357	202	72	62					
523		423	388	358	203	73	63					
524		424	389	359	204	74	64					
525		425	390	360	205	75	65					
526		426	391	361		76	66					
527		427	392	362		77	67				298	
528	430	428	393	363		78	68					
529		429	394	364		79	69	10				
530		430	395	365		80	70					
531		431	396	366		81	71					2090
532		432	397	367		82	72					
533		433	398	368		83	73					
534		434	399	369		84	74				299	
535		435	400	370		85	75					
536		436	401	371		86	76	Ishh.				
537		437	402	372		87	77	1 Gen. 16.16.				
538	440	438	403	373		88	78	2				
539			404	374		89	79	3				
540			405	375		90	80	4				
541			406	376		91	81	5				
542			407	377		92	82	6			300	2100
543			408	378		93	83	7				42 Jubi.
544			409	379		94	84	8				
545			410	380		95	85	9				
546			411	381		96	86	10				
547			412	382		97	87	11				
548	450		413	383		98	88	12				
549			414	384		99	89	13				

Circū 301

Shem.

¶ The promise was made to Abraham being (not 75. but) 70. year old when he was in Ur, (not in Haran) as is proved from Acts. 7. 2, 3. See the second Difficulty in the Preamble.

Isaack was born in a year of Jubilee, and precisely 30. year after the Promise: An especial type of Christ, who in his thirtieth year entred upon his Prophetical Office. His love was such to Rebeckah, that he is not recorded to have any wife or concubine but only her. As Christ, so he, was obedient to his father even unto the death, though he had strength enough to resist, being (as is supposed) about that time between twenty and thirty year old, (Gen. 22. 9, 10.) yea, by some he is thought to have been then above thirty year old. His very name (signifying laughter) shews the great Joy shall come unto the Church by Christ, who for our sakes was a man of sorrowes and wept often, but is never recorded in Scripture to laugh. And whether Abrahams laughter upon the promise of Isaacks birth (Gen. 17. 17.) (as a type of Christ) were not his reioycing to see Christs day, (Joh. 8. 56.) (at least in part) I leave it to the iudgement of the Godly learned.

Sarah is the only woman whose age is mentioned in Scripture, Gen. 23. 1. Broughton.

Isaack being forty y. old marrieth Rebeckah three years after his Mothers death. Gen. 25. 20.

Shem.

Shem.	Floud.	Selah	Eber.	Abrah.	Sarah.	Prom.	Ishh.	Circ.	Isack.	S.	W.
550		415	385	100	90	30	14		12	43	
551		416	386	101	91		15		1	Gen. 17. 17 & 21. 5.	2110
552		417	387	102	92		16		2	Jubi.	
553		418	388	103	93		17		3		
554		419	389	104	94		18		4		
555		420	390	105	95		19		5		
556		421	391	106	96		20		6	302	
557		422	392	107	97		21		7		
558	450	423	393	108	98		22	10	8		
559		424	394	109	99		23		9		
560		425	395	110	100	40	24		10		
561		426	396	111	101		25		11		
562		427	397	112	102		26		12		2120
563		428	398	113	103		27		13	303	
564		429	399	114	104		28		14		
565		430	400	115	105		29		15		
566		431	401	116	106		30		16		
567		432	402	117	107		31		17		
568	470	433	403	118	108		32		18		
569		404	119	109			33	20	19		
570		405	120	110		50	34		20	304	
571		406	121	111			35		21		
572		407	122	112			36		22		2130
573		408	123	113			37		23		
574		409	124	114			38		24		
575		410	125	115			39		25		
576		411	126	116			40		26		
577		412	127	117			41		27	305	
578	480	413	128	118			42		28		
579		414	129	119		60	43	30	29		
580		415	130	120			44		30		
581		416	131	121			45		31		
582		417	132	122			46		32		2140
583		418	133	123			47		33		
584		419	134	124			48		34	306	
585		420	135	125			49		35		
586		421	136	126			50		36		
587		422	137	127			51		37		
588	490	423	138	Gen.			52		38		
589		424	139	23. 1.			53	40	39		
590		425	140			70	54		40		
591		426	141				55		41	307	
592		427	142				56		42		2150
593		428	143				57		43	43	Jubi.
594		429	144				58		44		
595		430	145				59		45		
596		431	146				60		46		
597		432	147				61		47		
598	500	433	148				62		48	308	

That Shem might be Melchizedek is probable enough, since he lived to the 150. year of Abrahams life : whereas that fight (Gen. 14.) hapned between the 75. and 85. year of Abrahams life. Gen. 12. 4. and 16. 3.

Suppose Rebeckah were but 15. y. old when Isaack married her, she could not be lesse then 112. y. old when Jacob fled to Laban, as appears by adding 20. y. after her marriage to Jacobs birth, and 77. years of Jacobs life when he went to his Uncle, to the age of Rebeckah when she was married. In all probabilitie she dyed before Jacobs 20 years service expired, else at his return she must needs be 132 y. old, and 5 y. older than Sarah her mother in law was at her death.

Abraham died not till Jacob was 15. year old : which explains that place Heb. 11. 9. how Abraham dwelt with Isaack and Jacob.

Eber was the seventh from Enoch (as Enoch was from Adam,) yet with this difference, that Enoch was the seventh from Adam inclusively, Eber the seventh from Enoch exclusively, but the fourteenth from Adam, as Isaack was the seventh from Eber and the one and twentieth from Adam, an especial type of Christ, and the childe of the Promise, Gal. 4. 28. Heb. 11. 17. 18. All these (if I may so call them) were Sabbatical persons, Enoch being the last of the first seven, Eber of the second, and Isaack of the third : probably he was not far inferiour to Enoch in Godliness. His name continued in Abrahams posterity, who of him were called Hebrews. Adams Language remained with them until the last Prophets, though neer lost in Babel. Eber lived 4 years after Abrahams death, and was the longest liver of all that were born after the Flood. vid. Broughton.

M

Shem.

Shem. Floud. Eber. Abrah. Prom. Ishm. Circū. Ifaack. Jacob. S. W.

599	434	149		63	50	49		44	
600	435	150	80	64		50		Jubi.	
	436	151		65		51			
	437	152		66		52			2160
	438	153		67		53			
	439	154		68		54			
	440	155		69		55		309	
	441	156		70		56			
	442	157		71		57			
510	443	158		72		58			
	444	159		73	60	59			
	445	160	90	74		60	Jacob		
	446	161		75		61	Gen. 25. 26.		
	447	162		76		62	1	310	2170
	448	163		77		63	2		
	449	164		78		64	3		
	450	165		79		65	4		
	451	166		80		66	5		
520	452	167		81		67	6		
	453	168		82		68	7		
	454	169		83	70	69	8	311	
	455	170	100	84		70	9		
	456	171		85		71	10		
	457	172		86		72	11		2180
	458	173		87		73	12		
	459	174		88		74	13		
	460	175		89		75	14		
	461			90		76	15	312	
	462			91		77	16		
530	463			92	80	78	17		
	464			93		79	18		
			110	94		80	19		
				95		81	20		
				96		82	21		2190
				97		83	22	313	
				98		84	23		
				99		85	24		
				100		86	25		
540				101		87	26		
				102		88	27		
				103	90	89	28		
			120	104		90	29	314	
				105		91	30		
				106		92	31		2200
				107		93	32		44
				108		94	33		Jubi.
				109		95	34		
				110		96	35		
				111		97	36	315	
							37		

Ishmael the only wicked whose age is recorded in the Law, Gen. 25. 17. Broughton.

Probably Jacob married the same year he came to Laban, namely when he was 77 years old : else if we suppose he married not Leah till the end of his 7 years service, he must be 84 years old before he married, and also must be conceived to have a dozen children in 7 years space. Now supposing he was 77 years old at his marriage, grant him but every year a child : Levi his third Son was born when Jacob was 80 years old ; And this only probable ground have I of Levi his birth at that time: his age see Exo. 6. 16. Esau being 40 years old married his two first wives, Gen. 26. 34. and was at least 77 years old when he married his third wife, namely Mahalath the daughter of Ishmael, Gen. 28. 9. upon occasion of Jacobs going to Laban in the 77 year of his age, as shall afterwards be cleared : and both the brothers being twins, who sees not but Esau must needs be 77 years old at least if he married not Ishmaels daughter till Jacob was 77 years old?

That Jacob was 77 years old when he travelled to his Uncle Laban, may be thus cleared. Jacob was 130 years old when he stood before Pharaoh, Genesis 47. 9. at the same time Joseph was 39 years old, Genesis 45. 6. 11. compared with Genesis 41. 46. 29. 30. 53, 54. which appears thus : He was thirty years old when he expounded Pharaohs dreams, Gen. 41. 46. The years of plenty were 7, and as many of famine, verse 29, 30, 53, 54. of the same chapter : of these 14 years the 7 years of plenty, and two years of Famine were past when Jacob came to Ægypt, Gen. 45. 6. 11. which added together make 9 years, and these added to Josephs 30 years make 39 years, the just age of Joseph when his Father was 130 years old : subtract now 39 out of 130, there rest 91 years, the just age of Jacob when Joseph was born. Lastly, out of 91 subtract 14 years, the time of Jacobs service at the birth of Joseph, Gen. 30. 25, 26. compared with Gen. 31. 41. there rest 77 year, the just age of Jacob when he came to Laban.

Floud. Prom. Ifhm. Circū. Ifaack Jacob. Levi. S. W.

550		112	98	38	45	
		113	99	39	Jubil.	
	130	114	100	40		
		115	101	41		
		116	102	42		2210
		117	103	43		
		118	104	44	316	
		119	105	45		
		120	106	46		
		121	107	47		
560		122	108	48		
	140	123	109	46		
		124	110	50		
		125	111	51	317	
		126	112	52		2220
		127	113	53		
		128	114	54		
		129	115	55		
		130	116	56		
		131	117	57		
570		132	118	58	318	
	150	133	120	59		
		134	120	60		
		135	121	61		
		136	122	62		2230
		137	123	63		
			124	64		
			125	65	319	
			126	66		
			127	67		
580			128	68		
	160		129	69		
			130	70		
			131	71		
			132	72	320	2240
			133	73		
			134	74		
			135	75		
			136	76		
			137	77		
			138	78		
590			139	79	321	
	170		140	80	Levi.	
			141	81	1	
			142	82	2	2250
			143	83	3	45
			144	84	4	Jubi.
			145	85	5	
			146	86	6	322

From the 17 to the 39 of Joseph, Josephs brethren lay under the guilt of that great sin of selling their brother, and that without remorse, namely for the space of 22 years, Gen. 42. 21, 22.

Joseph being 17 year old is sold for a slave, (Gen. 37. 2.) Nourisheth his Father Jacob as many years in Ægypt, together with all his family, Gen. 47. 12. and so (if ever any) made requital to his Parent, according to that rule, 1 Tim. 4. 5.

Within the space of 210 years Jacobs posterity increased from seventy souls to six hundred thousand and more, Gen 46. 27. compared with Exod. 12. 37. a clear evidence of the faithfulness of Gods Promise, Gen. 13. 16. & 15. 5. Deut. 10. 21. and the mighty power of Faith, Heb. 11. 11, 12. To evidence this, note, from the Promise made to Abraham being 70 year old, to the going out of Ægypt are 430 years, Exod. 12. 40. Gal. 3. 17. of this to Isaacks birth are 30 years, thence to Jacobs birth, 60 years, thence to the going into Ægypt 130 years; all which being added together make 220 years, which being subtracted from 430, leave 210 years, the just time of the Israelites sojourning in Ægypt, where they increased so mightily.

Jacob goeth from Laban being 97 years old, after 20 years hard service Gen. 31. 38. About the same time he wrestleth with the Angel, and is called Israel, Gen. 32. 24. 28.

About this time also Deborah Rebeckahs nurse dyed, and could not well belesse than 147. year old at her death. Suppose her but 15. year old when Rebeckah was born, and Rebeckah but 15 year old when she was married to Isaack, she was then thirty years o'd at Rebeckahs marriage: to this ad 20 years after the marriage before Jacob was born, Gen. 25. 20. 26. and 97 years more the age of Jacob when he went from Laban: Adde all these together, it makes 147 years, the least age of Deborah when she dyed: and probably she might be older, for no man knows how long Jacob dwelt at Shechem; as also at Succoth, Gen. 33. 17. 19. as also how long he stayed at Bethel before her death: for at Shechem he bought land, and at Bethel after his journey from Shechem he built an Altar, Gen. 35. 6, 7. and there Deborah died and was buried: no doubt a Godly and very ancient Matron; She out-lived Sarah at least 20 years.

Isaack (though born of almost dead Parents) liveth the longest of any after Terah, that the strength of the Promise might appear, Gen. 35. 28. Rom. 4. 19. 20. Broughton.

Floud.

Floud. Prom. Circ. Isaac. Jacob. Levi. Joseph. S. W.

loud from the				147	87	7	45	
600	180	150		148	88	8		Fubi.
				149	89	9		
				150	90	10		
				151	91	11	Josep.	
				152	92	12	1	2260
				153	93	13	2	323
				154	94	14	3	
				155	95	15	4	
				156	96	16	5	
				157	97	17	6	
				158	98	18	7	
				159	99	19	8	
610	190	160		160	100	20	9	324
				161	101	21	10	
				162	102	22	11	2270
				163	103	23	12	
				164	104	24	13	
				165	105	25	14	
				166	106	26	15	
				167	107	27	16	325
				168	108	28	17	
				169	109	29	18	
				170	110	30	19	
				171	111	31	20	
620	200	170		172	112	32	21	2280
				173	113	33	22	
				174	114	34	23	326
				175	115	35	24	
				176	116	36	25	
				177	117	37	26	
630	210	180		178	118	38	27	
				179	119	39	28	
				180	120	40	29	
					121	41	30	327
				122	42	31		2290
				123	43	32		
				124	44	33		
				125	45	34		
				126	46	35		
				127	47	36		
				128	48	37	328	
			640	220	190		129	49
	130	50				39		
	131	51				40		
	132	52				41		2300
	133	53				42		46
	134	54				43		Fubi.
				135	55	44	329	

Gen. 46. 26. only 66 persons went down into Egypt: it must be understood only of Jacobs posterity that went with him at that time.

Vc:se 27. All the soules were 70, namely by adding Jacob himself, together with Joseph and the two sons of Joseph, who were already in Egypt, and descended virtually in their Father Joseph his loyns, but were both begot and born in Egypt; nor could the eldest of them be above 9 years old when Jacob came into Egypt.

Acts 7. 14. They are made to be 75 soules. Luke herein following the Septuagint, who borrow five out (1 Chron. 7.) that were the children of Manasseh and Ephraim, whom Joseph lived to see as his third Generation, which as an especial blessing is noted in the Original with a great MEM, Gen. 50. 23. Broughton.

Floud.

Floud. Prom. Circ. Jacob. Levi. Joseph. S. W.

Cloud-From-Circ. Lat.			
			136 56 45 47 Jubil.
630		200	137 57 46
	230		138 58 47
			139 59 48
			140 60 49
			141 61 50
			142 62 51 330 2310
			143 63 52
			144 64 53
			145 65 54
			146 66 55
660		210	147 67 56
			68 57
			69 58 331
	240		70 59
			71 60
			72 61 2320
			73 62
			74 63
			75 64
			76 65 332
670		220	77 66
			78 67
	250		79 68
			80 69
			81 70
			82 71 2330
			83 72 333
			84 73
			85 74
			86 75
680		230	87 76
			88 77
	260		89 78
			90 79 334
			91 80
			92 81 2340
			93 82
			94 83
			95 84
			96 85
			97 86 335
690		240	98 87
			99 88
	270		100 89
			101 90
			102 91 2350
			103 92 47
			104 93 336 Jubil.

Some would have the Children of Israel to sojourn in *Ægypt* 430 years which is clear against the Apostle, Gal. 3. 17. and is also contradicted by the Genealogy of the Patriarchs lives, who went down into and came up out of *Ægypt*. Gen. 46. 11. Kohath was born before the going into *Ægypt*. Now suppose him but newly born at that time; his life and the lives of other Patriarchs added together will not come near 430. y. as is evident by the ensuing draught.

Kohath lived, Exod. 6. 18.	133	610
Amram ----- Exod. 6. 20.	137	611
Moses to the Exodus, Exod. 7. 8.	80	111

Total --- 350. y. which falls far short of 430 years: and in truth they sojourned in *Ægypt* but 210 year, as I have formerly shewed. The 430 years then begin at Abrahams first removal out of Ur of the Chaldees. That place therefore Exod. 12. 40. is well rendered by the Translators: The sojourning of the Children of Israel who dwelt in *Ægypt* &c. and not whiles they dwelt in *Ægypt*, was 430 years; to which (for explication) the Septuagint adde well, Who sojourned in *Ægypt*, and in the Land of Canaan; for the greater part of those 430 years they sojourned in Canaan and Haran, (at least some of them): and it is remarkable here, that Parents are said to sojourn in their children, (for under the children of Israel in this place, are included Abraham, Isaac and Jacob) as in other places the children are said to do what their parents did, Heb. 7. 9, 10. Rom. 5. 12. and thus we all sinned in our Grandfather Adam.

The space between Joseph and Moses is unparcelled, and omitted in Scripture, yet by collection may thus be proved to be 59 years. From the Promise to the Law is just 430 years: all the parcells of which great sum being mentioned in Scripture either directly or by just consequence, fall short of the 430 years just 59 years. Ergo, those 59 years must of necessity make up the space between Joseph and Moses; which space I express by the term [Voyd] in the top of the columnne. The parcells stand thus.

From the Promise to Isaacks birth	30
Thence to Jacobs birth	60
Thence to Josephs birth	91
Thence to Josephs death	110
Unparcelled	59
Thence to the going out of <i>Ægypt</i>	80

Total ---- 430 years. the just space between the Promise and the Law, or the going out of *Ægypt*: out of which if the 59 years Void should be subtracted, there would be just 371 years from the Promise to the Law.

N

Floud.

Floud. Prom. Circ. Levi. Joseph. Voyd. S. W.

700	280	250	105	94	Jubil. 48	
			106	95		
			107	96		
			108	97		
			109	98		
			110	99	337	2360
			111	100		
			112	101		
			113	102		
			114	103		
710			115	104	338	
			116	105		
			117	106		
			118	107		
	290	260	119	108	Voyd. Gen. 50. 26.	2370
			120	109		
			121	110		
			122	1		
			123	2		
720	300	270	124	3	339	
			125	4		
			126	5		
			127	6		
			128	7		
			129	8	340	2380
			130	9		
			131	10		
			132	11		
			133	12		
730			134	13	341	
			135	14		
			136	15		
			137	16		
			Exo.	17		
	310	280	6.16.	18	342	2390
				19		
				20		
				21		
				22		
740	320	290		23	343	2400 48 Jubi.
				24		
				25		
				26		
				27		
				28		
				29		
				30		
				31		
				32		

Moses was born 350 year after the Promise, Anno Mundi 2428, which is thus proved, He was 80 year old when he was sent to Pharaoh to bring the people out of Ægypt, Exod. 7.7. at which time also the date of the Promise, (a very Famous and Memorable Æra) expired, Exod. 12. 40. and Gal. 3. 17. (for the Law fell out but 50 dayes after the Exodus, namely at Pentecost or Whitfuntide.) Subtract now 80 years out of 430 there rest 350 years, the just year of the Promise, in which Moses was born. Aaron being three year older than Moses, Exod. 7.7. was born An. Mundi 2425. and the 347 year of the Promise : by which it appears that there are but 56 year Void ; but in this we follow other Chronologers who reckon Void to Moses his birth : and could we directly tell the year of Levi his birth, the Void space of years should be reckoned from his death, and not from Josephs decease. And its easie to prove that he out-lived Joseph 16. years at least, and so the void space from his death to Aarons birth is at most but 40 years, The age of Levi was 137. years : Exod. 6. 16.

Moses was born 350 year after the Promise, just Noahs life after the Flood: the seventh from Abraham, as Abraham was from Eber, Eber from Enoch, and Enoch from Adam, Jude verse 14. A new Enoch buried of God, A new Noah, A preaching to the world, 120 years and ever afterwards. He first received and wrote Divinitie with Prophetical authority. Hee spent 40 years in Pharaohs Court, 40 years in a private life, and 40 year in governing the people of God in the Wildernesse, He was one of the three great Fasters, and fasted twice forty dayes. The three who fasted forty dayes a peece were Moses the giver of the Law, Elias the restorer of the Law, and Christ the fulfiller of the Law. Broughton.

Floud. From. Circ. Voyd. Aaron. Moses. S. W.

750	330	300	33		49	
			34		Jubi.	
			35			
			36			
			37			
			38			
			39		344	
760	340	310	40			2410
			41			
			42			
			43			
			44			
			45			
			46		345	
770	350	320	47			
			48			
			49			
			50			2420
			51			
			52			
			53		346	
780	360	330	54			
			55			
			56	Aaron		
			57	1		
			58	2		
			59	3	Moses	
				4	1	347
790	370	340		5	2	2430
				6	3	
				7	4	
				8	5	
				9	6	
				10	7	
				11	8	348
790	370	340		12	9	
				13	10	
				14	11	
				15	12	2440
				16	13	
				17	14	
				18	15	349
790	370	340		19	16	
				20	17	
				21	18	
				22	19	
				23	20	
				24	21	
				25	22	350 2450

49 Jubi.

Floud;

The birth of Joshuah fell out Anno Mund 2455. 377 year after the Promise, He was 27 year younger than Moses; For proof of which, note, that from the going out of Ægypt to the founding of Solomons Temple are precisely 480 years, 1 King. 6. 1 of which the parcels expressly noted in Scripture are, forty year in the Wilderneffe, 299 years of the Judges; Ely, Saul, and David, fortie years apeece; four years of Solomons reign: all which summed up together make four hundred sixty three years, which fall 17 years short of the 480 years: These 17 years must of necessity be the space of Joshuahs government, though they be unparcelled in Scripture, as without which the 480 years from the Lambe to the Temple cannot be made up. Grant then that Joshuah governed just 17 years, (for the fore-mentioned parcells I shall make good hereafter by peece-meal, only for present I desire the Reader to credit me in them.) Its evident that the 17 year of his government runs parallel with the 110 or last year of his life, Josh. 24. 29. His government began immediately after the death of Moles, who dyed just 40 years after the going out of Ægypt, 17 years after whose death Joshuah dyed, namely 57 years after the going out of Ægypt, and 487 year after the Promise. Subtract then 110 years out of 487, there rest 377 year, in which year of the Promise running parallel with Anno Mundi 2455, Joshuah was born.

Caleb was 15 year younger then Joshuah, and 42 year younger than Moses. He was born 392 year after the Promise, Anno Mundi 2470 which is thus proved: His fourtieth year ran parallel with the second year after the going out of Ægypt, at which time he was sent from Kadesh-Barnea to espie the Land of Canaan, Josh. 14. 7. compared with Deutr. 2. 14. and therefore he was just 38 year old at the going out of Ægypt: Subtract 38 years out of 430 the just date of the Promise at that time, there rest 392, the just date of the Promise at Calebs birth, which year of the Promise runs parallel with Anno Mundi 2470. This is further prooved by his age, 7 year after Canaan was entered Josh. 14. 10. his 85 year ran parallel with the 477 year of the Promise. Subtract then 85 from 477, there rest 392. the just year of the Promise when Caleb was born.

Floud.

Floud.Prom.Circū.Aaron.Mofes.Iofh.Caleb. S. W.

			26	23		50	
			27	24		Jubil.	
			28	25			
			29	26			
			30	27	Iofh.		
800			31	28	1		
		350	32	29	2	351	
	380		33	30	3		
			34	31	4		
			35	32	5		2460
			36	33	6		
			37	34	7		
			38	35	8		
			39	36	9	352	
			40	37	10		
810			41	38	11		
		360	42	39	12		
	390		43	40	13		
			44	41	14		
			45	42	15	Caleb	2470
			46	43	16	1	
						353	
			47	44	17	2	
			48	45	18	3	
			49	46	19	4	
			50	47	20	5	
820			51	48	21	6	
		370	52	49	22	7	
	400		53	50	23	8	354
			54	51	24	9	
			55	52	25	10	2480
			56	53	26	11	
			57	54	27	12	
			58	55	28	13	
			59	56	29	14	
			60	57	30	15	355
830			61	58	31	16	
		380	62	59	32	17	
	410		63	60	33	18	
			64	61	34	19	
			65	62	35	20	2490
			66	63	36	21	
			67	64	37	22	356
			68	65	38	23	
			69	66	39	24	
			70	67	40	25	
840			71	68	41	26	
		390	72	69	42	27	
	420		73	70	43	28	
			74	71	44	29	357

Floud.

Job lived probably about the time that the Israelites were in Ægypt (and is thought to proceed out of Abrahams family,) as may appear, partly by his long life, few living so long after Moses his time: partly by his offering Sacrifice, which after the building of the Tabernacle was unlawful otherwhere. Yet some passages seem strongly to hint that Jobs troubles fell out after the Israelites came out of Ægypt. Thus Job 27. 12. mention is made of dividing the Sea, and wounding Rahab, a name in Scripture applied to Ægypt. So Job 28. 10. He seems to have an Eye at Gods making waters come out of the rocks, Exod. 17. and Numb. 20.

Bildad probably came of Shuah, Gen. 25. 2. Eliphaz of Teman, Gen. 36. 11, both of Abraham.

Floud.

Floud. Prom. Circū. Aaron. Moses. Iosh. Caleb. Pasover. S.							W.	
850			75	72	45	30	51	2500
			76	73	46	31	Jubil.	50
			77	74	47	32		Jubil.
			78	75	48	33		
			79	76	49	34		
			80	77	50	35		
			81	78	51	36	358	
430	400	82	79	52	37	Pasover Exod 12.3. 40.	2510	
		83	80	53	38			
		84	81	54	39			
		85	82	55	40			
		86	83	56	41			
		87	84	57	42			
		88	85	58	43			359
860	440	410	89	86	59	44	10	2520
			90	87	60	45		
			91	88	61	46		
			92	89	62	47		
			93	90	63	48		
			94	91	64	49		
			95	92	65	50		
870	420	96	93	66	51		361	
		97	94	67	52			
		98	95	68	53			
		99	96	69	54			
		100	97	70	55			
		101	98	71	56			
		102	99	72	57			362
450		103	100	73	58	20	2530	
		104	101	74	59			
		105	102	75	60			
		106	103	76	61			
		107	104	77	62			
		108	105	78	63			
		109	106	79	64			363
880	430	110	107	80	65	30	2540	
		111	108	81	66			
		112	109	82	67			
		113	110	83	68			
		114	111	84	69			
		115	112	85	70			
		116	113	86	71			364
890	440	117	114	87	72	40	365	
		118	115	88	73			
		119	116	89	74			
		120	117	90	75			
		121	118	91	76			
		122	119	92	77			
		123	120	93	78			366

Canaan entered

Floud:

The 52 Jubilee of the world (according to our account) fell out in the 365 week of years: answering thereby at once both the Number of weeks and dayes in one year, which contains 52 weeks and 365 dayes. The 53 Jubilee of the world runs parallel with the first Jubilee of Canaan, they entering Canaan at the end of the 52 Jubilee, in a Sabbatical year.

There is some difficulty to reconcile that Text, Acts 13. 20. with the times of the Judges: the time of the Judges rule, in the book of Judges, from Joshua's death to the last of Samson is but 299 years, as any who have but ordinary skil in Arithmetick may see by adding the severall years of their severall Governments together. Adde to these 40 years of Elies government, 1 Sam. 4. 18. the total is but 339 years, and falls far short of 450 years, which the Apostle reckons upon in the foregoing text. To salve which difficulty, note first, that the years of the Judges rule (for Samuels government is included in Sauls reign, Acts 13. 21.) are 339. secondly, that the Apostle (probably according to the minde of the Septuagint) super-adds to these the years wherein the Israelites were cruſhed by their oppressors, which in truth are not distinct from, but included in the years of the Judges rule: yet being added as distinct from them, make up precisely 450 years, according to the Apostles account, Acts 13. 20. as may appear by what follows. They were oppressed

1 By Cushan.	Jud. 3. 8.	8
2 By Moab.	Jud. 3. 14.	18
3 By Jabin.	Jud. 4. 3.	20
4 By Midian.	Jud. 6. 1.	7
5 By Ammon.	Jud. 10. 8.	18
6 By the Philistims.	Jud. 13. 1.	40

Total ----- 111. to which adde the years of the Judges government to the last of Ely. 339.

The Summe is ----- 450. the just account of the Apostle Acts 13. 20. But that the whole time of the Judges rule cannot contain 450 years is evident by what follows

1 From the Lamb to Canaan.	40
2 Thence to Joshua's last	17
3 Thence (suppose) to Elies last	450
4 Thence to the last of Saul and David	80
5 Thence to Salomons fourth in which the Temple was founded.	4

Total is ----- 591

so that by this reckoning, from the Lamb to the Temple should be 591 y. contrary to cleare Scripture, 1 Kings 6. 1. Subtract therefore that 111 years in which the Israelites were oppressed, There rest ----- 480 y. the just space from the going out of Ægypt, to the founding of Solomons Temple. Whence I cleerly conclude, that those 111 years must needs be superfluous, and were included in the rule of the Judges.

Floud. Prom. Circ. Iosfu. G. Caleb. Paşov. Canaă. Othniel. S. W.

Floud. Prom. Circ. 101th. G. Calce. 1. 101						52	51	50
			94. 1	79			Jubil. 2559	
			95. 2	80				51
			96. 3	81				Jubi.
			97. 4	82				
			98. 5	83				
			99. 6	84				
			100. 7	85			355	
900		450	101. 8					
	480		102. 9		50	10		
			103. 10					2560
			104. 11					
			105. 12					
			106. 13				366	
			107. 14					
			108. 15					
910		460	109. 16					
	490		110. 17					
							Othni	
							1	
							2	
					60	20	3	
							4	
								367
							5	2570
							6	
							7	
							8	
							9	
							10	
							11	
920		470						368
	500				70	30	12	
							13	
							14	
							15	2580
							16	
							17	
							18	
								369
							19	
							20	
							21	
930		480					22	
	510				80	40	23	
							24	
							25	
								370
							26	2590
							27	
							28	
							29	
							30	
							31	
940		490					32	371

Fluid.

We must not think that Ehud ruled 80 years ; for since the shortning of mans life to 70 or 80 years, (Psal.90.10.) in the time of Moles, none ever ruled so long, (only Joseph is recorded to continue in authoritie 80 years.) But the meaning is, that after the expiration of Othniells government it was 80 years to the end of Ehuds affairs : part of which also included the government of Shamgar. Broughton.

Its remarkable that the Jubilees of Canaan (according to our account) run parallel with the Jubilees of the World. Nor need any be scrupled that we reckon the first Jubilee of Canaan (running parallel with the 53 Jubilee of the World) to fall out in the 51 year after Canaan was entred, (whereas a Jubilee in the largest extent contains at most but 50 years compleat) since the date of their Jubilees was reckoned not by the Ecclesiastical year (beginning in Spring when they entred into Canaan) but by the civil year which began in September or Autumne immediately succeeding their entrance into Canaan, namely 6 months after : so as about 6 months after Canaan entred must be reckoned as utterly lapsed in respect of the first Jubilee of Canaan, which began the Autumne following their entrance, not in the Spring of that Sabbatical year, in which precisely they entred Canaan. For as the Jubilees of the World, so also the Jubilees of Canaan begin in Autumne. Levit.25.9.

That battel fought Jud.20. could not probably fall out later then the 43 of Ehud, though it bee recorded per *εσπερον πρωτερον* in the end of the Judges. My ground is because Phineas was present at it, Jud.20.28. who being at least 20 y. old when he slew Zimri and Cozby (otherwise he was not capable of bearing arms) at this time must be above 120 year old, which age was rare in those times. They who place this History according to the order of Narration, after Samsons death, must of necessity make Phineas to be above 330 years old : which how probable, I leave to the judgement of the impartial Reader.

Floud. Prom. Circ. Pasov. Canā. Othni Ehud. S. W.

	520	90	50	33	53	1
				34	Jubil.	
				35		2600
				36		52
				37		Jubi.
				38		
				39	372	
				40	Ehud. 1	Jub.
950				1		
	530	500	100	2		
			60	3		
				4		
				5		2610
				6	373	
				7		
				8		
				9		
				10		
960				11		
		510		12		
	540		110	13	374	
			70	14		
				15		2620
				16		
				17		
				18		
				19		
				20	375	
970				21		
		520		22		
	550		120	23		
			80	24		
				25		2630
				26		
				27	376	
				28		
				29		
				30		
980				31		
		530		32		
	560		100	33		
			90	34	377	
				35		2640
				36		
				37		
				38		
				39		
				40		
990				41	378	

Floud.

Flood. Prom. Circ. Pasov. Canā. Ehd. Debor. S. W.

	570	540	140	100	42	54 2		
					43	Jubih.	21	
					44		21	
					45		2650	
					46		52	
					47	Jubi.		
					48			
						379		
					49	Jub 2		
1000					50	Jub 2		
					51			
	580	550	150	110	52			
					53			
					54			
					55	380	2660	
					56			
					57			
					58			
					59			
1010					60			
		560			61			
					62	381		
	590		160	120	63			
					64			
					65		2670	
					66			
					67			
					68			
					69	382		
1020					70			
		570			71			
	600		170	130	72			
					73			
					74			
					75		2680	
					76	383		
					77			
					78			
					79			
1030					80	Debor		
		580			1			
	610		180	140	2			
					3	384		
					4			
					5		2690	
					6			
					7			
					8			
					9			
					10	385		

Flood

Floud. Prom. Circū. Pasov. Canā. Debor Gideon. S. W.

1040					11	55 3	
	620	590	190	150	12	Jubi.	
					13		
					14		
					15		2700
					16		54
					17	386	Jubi.
					18	3 Jubi.	
					19		
1050		600			20	3 Jubi.	
	630		200	160	21		
					22		
					23		
					24	387	
					25		2710
					26		
					27		
					28		
					29		
					30		
1060					31	388	
		610			32		
	640		210	170	33		
					34		
					35		2720
					36		
					37		
					38	389	
					39		
					40	Gideō	
1070		620			1		
	650		220	180	2		
					3		
					4		
					5	390	2730
					6		
					7		
					8		
					9		
					10		
1080					11		
	630				12	391	
	660		230	190	13		
					14		
					15		2740
					16		
					17		
					18		
					19	392	

Floud.

Floud. Prom. Circ. Pasov. Canā. Gideō. Abim. Tolah. Jair. S. W.

1090	670	640	240	200	20			56 4	
					21			Jubil.	
					22				
					23				
					24				2750
					25				55
					26			393	Jubi.
					27	4 Jub			
					28				
					29				
1100					30	4 Jub			
					31				
	680	650	250	210	32			394	
					33				
					34				2760
					35				
					36				
					37				
					38				
					39				
					40	Abim		395	
1110					Jud. 1	Jud. 2			
	690	660	260	220	8.28.	2			
					3	Tolah			
						1			
						2			2770
						3			
						4		396	
						5			
						6			
11.0						7			
	700	600	270	230		8			
						9			
						10			
						11		397	
						12			2780
						13			
						14			
						15			
						16			
						17			
1130						18		398	
						19			
	710	680	280	240		20			
						21			
						22			2790
						23	Jair.		
						Jud 1			
						10.2.	2	399	

Floud.

It was but 266 year from the Entrance of Canaan to Jephthahs Victory over the Ammonites: yet Judges 11.26. Jephthah calls it 300 year for roundnesse of Number; it being 300 year currant, but not compleat.

Jephthah is the only bastard commended of God, Heb. 11.32. He only (that we read of) was an exception against that general rule, Deut. 23.2. and teaches that no state, be it never so base (excepting final slavery under sin) can exclude any out of the Heavenly Canaan. He sacrificed not his daughter, but made her a perpetual Virgin. Therefore Judge 11.40. that word *נא* in Pihel signifies not only to Lament, but also to Talk with; the daughters of Israel coming four times every year to comfort her in her restraint, she being devoted to perpetual Virginity, and so haply kept for ever from the sight of any man. In those times perpetual Virginity or Barrennesse were accounted sad afflictions; whether it were because every one hoped the Messias should or might possibly at least come out of their Loyns, I leave it in Medio: or whether because Fruitfulnesse was a great blessing promised upon their obedience, Deut. 7. 14. and by the rule of contraries, barrennesse was judged a curse.

Floud.

Floud. Prom. Circ. Pasov. Canā. Iair. Iephth. Ibzā. Elon. Abdō. S. W.

1140	720	690	290	250	3 4 5 6 7 8 9					57 51 Jubil.	
					10 11 12 13 14 15 16	5 Jub			400	2800	
1150	730	700	300	260	17 18 19 20 21 22	5 Jub			401	56 Jubi.	
					Elazar 17 18 19 20 21 22	Jephth					2810
					Judg. 10.3.	1 2 3 4 5 6			402		
1160	740	710	310	270	6 7 8 9 10 11 12	Ibzān Judg. 12.7.			403	2820	
					3 4 5 6 7 8 9	Elon.					
1170	750	720	320	280	Judg. 12.9.	1 2			404		
					3 4 5 6 7 8 9					2830	
1180	760	730	330	290	10 11 12	Abdō. Judg. 12.11			405		
					1 2 3 4 5 6					2840	
									406		

How the High Priests Office fell from Eleazar to the line of Ithamar is uncertain, haply for their sinfull compliance under the corrupt times of the Judges: God might chastise them with this temporal losse. For Ely (who was now High Priest) came of Ithamar, not of Eleazar and Phineas, as is evident by their posterity, 1 Chron. 24. 3. 6. Ahimelech there mentioned, was the son of Abiathar, the son of Ahimelech (whom Doeg slew at the command of Saul, 1 Sam. 22. 11. 18.) the son of Ahitub (the brother of Ichabod, 1 Sam. 14. 3.) the son of Phineas, the son of Eli the High Priest and Judge of Israel, 1 Sam. 2. 34. Now that Ahimelech mentioned 1 Chron. 24. is expressly said (vers. 3.) to be of the sons of Ithamar. But God again for Elies sinfull indulgence, makes his House an Ichabod, without glory: sets up a faithful High Priest in Zadoc who is of Eleazar, and therein again remembreth Phineas, Numb. 25. 13. see 1 Sam. 2. 35. compared with 1 Kings 2. 27.

Floud.

Floud. Prom. Circ. Pafov. Canaā. Abdon. Samfō Eli. S. W.

1150					7 8 <i>Judg.</i> 12. 14.	Samfō	58 6 Jubil.	
	770	740	340	300		1 2 3 4 5		
						6	407	
						6 Jub		2850
						7		57
						8		Jubi.
						9		
						10		
1200						11	6 Jub	
						12		408
	780	750	350	310		13		
						14		
						15		2860
						16		
						17		
						18		
						19		
						20	409	
1210						Eli.		
						Judg.		
						16. 31		
	790	760	360	320		1		
						2		
						3		
						4		
						5		
						6	410	2870
						7		
						8		
						9		
						10		
1220						11		
						12		
	800	770	370	330		13	411	
						14		
						15		
						16		2880
						17		
						18		
						19		
						20	412	
1230						21		
						22		
	810	780	380	340		23		
						24		
						25		
						26		2890
						27	413	

The lives of those four, namely Salmon, Boaz, Obed and Jesse, Ruth 4. 21, 22. contained about 400. year: and for their four Ages we have 18 ages from Korah to Samuels sons, (1 Chron. 6. 22. 28) or there about. The sons of Korah then dyed not, Numb. 26. 11. but fled from their Father to Moses.

The Government of Samuel and Saul, are reckoned as one, Acts 13. 20, 21. yet so as Samuel is thought to judge the first 20 year, and Saul to rule the last 20 year, which make up that 40 year mentioned by the Apostle: and accordingly I have set them both together.

From the entrance into Canaan to the birth of David, are 366 year, and yet but four Generations, namely, Salmon, Boaz, Obed, and Jesse, Ruth, 4. 21, 22, and Matth. 1. 5, 6. Salmon could not be more then 59 years old when Canaan was entred. For suppose him nineteen years old at the coming out of Ægypt, (had he been but one year older he had dyed among those that were numbred from 20 year old &c. Numb. 26. 64. 65. compared with Numb. 14. 29.) he should then be 59 year old when they entred Canaan. And being probably the heir of the House, he was not borne in his Fathers old age, who dyed in the Wildernesse. But suppose him to be born after 20 year wandring in the Wildernesse; he was then 20 year old at the entrance into Canaan; about which time suppose Rahab was 15 year old. He is thought to beget Boaz of Rahab about the end of Othniels Government, that is 57 year after the entrance into Canaan, being himself at that time 77 year old upon the former supposition of his birth in the Wildernesse. If he were born in Ægypt, he could not be lesse than 97 year old at Boaz his birth. Suppose now

From Canaan entred to the birth of Boaz	57
Thence to Obeds birth	107
Thence to Jesse his birth	102
Thence to Davids birth	160

Total 366 the just space of time between the Entrance of Canaan and the birth of David. No wonder then Jesse went for an old man at the conquest of Goliath, 1 Sam. 17. 12. when he was at least an hundred year old at Davids birth. By all which may be gathered that Naomi her sojourning hapned under the Government of Othniel, and that Obed was born in the times of Deborah, and Jesse about the beginning of Jephthahs government, or the end of Jairs Government, and that unhappy war with the Benjamites hapned a good while before the dayes of Deborah, Phineas being then alive, Jud. 20. 28. who was not probably lesse than 20 year old when he slew Zimri and Cozby; and suppose he lived an hundred year after that (being about the fortieth year of their journeying in the Wildernesse) his life could reach but the 43 year of Ehuds Government: in whose time therefore, or in Othniels that war hapned.

Floud.

Floud. Prom. Circ. Pafov. Canā. Eli. Sam. & Saul. David. S. W.

					28			59 7	
					29			7ubi.	
					30				
					31				
1240					32				
	820	790			33				
			390	350	34			414	
					35			77ub	
					36				2900
					37				58
					38			7ubi.	
					39				
					40	Sam			
					1 Sam	1		415	
1250					4.18.	2		77ub	
	830	800				3			
			400	360		4			
						5			
						6			2910
						7			
						8		416	
						9			
						10	David		
1200						11	1		
						12	2		
	840	810				13	3		
			410	370		14	4		
						15	5	417	
						16	6		2920
						17	7		
						18	8		
						19	9		
						20	10		
						21	11		
1270						22	12	418	
						23	13		
	850	820				24	14		
			420	380		25	15		
						26	16		2930
						27	17		
						28	18		
						29	19	419	
						30	20		
						31	21		
1280						32	22		
	860	830				33	23		
			430	390		34	24		
						35	25		
						36	26	420	2940

Floud.

David is annointed King over all Israel, exactly a thousand years before our Lord Christ suffered and entred into his Kingdom of glory, Luke 24. 26. He raigned just our Lords age over all Israel, namely 32 year 6 months, or 33 year currant; 2 Sam. 5. 5. and was an especial Type of our blessed Saviour.

Its remarkable of little Benjamin, who by his sin was brought to 600 men only, Jud. 20. 47. 48. yet by Gods blessing was afterwards increased to almost 60000 men of War, toward the end of Davids raign, as stands recorded by Ezra, 1 Chron. 7. 7. 9. 11. and that but in three of his posteritie, for all the Tribe of Benjamin was not numbred by Joab, 1 Chron. 21. 6. yea, 2 Chron. 14. 8. they were encreased to 280000 fighting men, and 2 Chon. 17. 17, 18. there were 380000, in the dayes of Asa and Jeholaphat. In the plains of Moab, the greatest number of them was but 45600. But after that great blow (probably upon their repentance) they mightily encreased out of a smal handful: Sinne brings low, but God upon our repentance can quickly encrease, and make our latter end better than our begining.

Floud.

Floud. Prom. Circ. Pafov. Canā. Sam. Saul. Dav. K. Solom. Temp. S. W.

				37	17	27	60 8	
				38	18	28	Jubil.	
				39	19	29		
				40	20	30 K.		
				41		31. 1. In Habor next Jubil.		
1290		840		42		32. 2		
				43		33. 3	421	
	870		440	400		34. 4	8 Jub	
						35. 5		
						36. 6		2950
						37. 7		59
						38. 8		Jubi.
						39. 9		
						40. 10	422	
						41. 11	8 Jub	
1300		850				42. 12		
	880		450	410		43. 13		
						44. 14		
						45. 15		
						46. 16		2960
						47. 17	423	
						48. 18		
						49. 19		
						50. 20		
						51. 21		
1310		860				52. 22		
	890		460	420		53. 23	424	
						54. 24		
						55. 25		
						56. 26		2970
						57. 27		
						58. 28		
						59. 29		
						60. 30		
						61. 31	425	
1320		870				62. 32		
	900		470	430		63. 33		
						64. 34		
						65. 35		
						66. 36		2980
						67. 37		
						68. 38	426	
						69. 39		
						70. 40		
1330		880				Solo.		
						1		
						2		
						3		
						4 Temp		
	910		480	440		5 Km. 6. 1	427	

Floud.

Probably about the 39 of Solomon ending, Jehoadah that famous Priest was born; which is thus proved. He was 130 year old at his death, 2 Chron. 24. 15. He was alive the 23 of Joash, 2 Kin. 12. 6, 7. Now suppose he had lived three year longer to the 25 of Joash ending, (for after his death the King fell to Idolatry, murdered his son, and fell into many evils, 2 Chron. 24. 17 --- 25.) Joash his 25 year ran parallel with the 156 year after the Temple founded. Subtract 130 out of 156, there rest 26 year from the Temples founding; at the end of which Jehoadah was born. If you protract Jehoadahs life to the 39 of Joash (which is the utmost) then he was born in the fourth year of Rehoboam, and 40 year after the Temple founded, as appears by subtracting 130 his age, from 170, the Æra of the Temple at his death, upon the last supposition.

Josiah was prophesied of about 329 years before he was born, 1 Kin. 13. 2. presently upon the Division.

Its remarkable of all the Kings of Israel, that the age of none of them is noted, when they came to the Crown, there being not one Godly King among them all: and but two that are not branded for cleaving to the sins of Jeroboam, to wit Shallum and Hoshea, 2 Kin. 15. 13. 15. and 17. 1, 2. They were all so naught that God thought not their Nativity worth the noting, which yet was wont to be celebrated, Gen 41. 20. Mark 6. 21.

Floud,

Floud.Prom.Circ.Pa'ov.Canā.Temp.Divif.Solom.Rehob.Ierob. S. W.

						6		61 9	2990	
						7		Jubil.		
						8				
						9				
						10				
						11				
1340						12		428		
	920	890	490	450	10	13	9 Jub			
						14				
						15				
						16			3000	
						17			60	
						18			Jubi.	
						19		429		
						20				
						21	9 Jub			
1350		900				22				
	930		500	460	20	23				
						24				
						25				
						26		430	3010	
						27				
						28				
						29				
						30				
1360						31				
	910					32				
						33		431		
	940		510	470	30	34				
						35				
						36			3020	
						37				
						38				
						39				
					Divif	40	Reho. Ierob.	432		
1370					1Kin.		1	1		
					11.47		2	2		
	950	920	520	480	40		3	3		
							4	4		
							5	5		
							6	6		
							7	7	433	3030
							8	8		
							9	9		
					10		10	10		
1380							11	11		
							12	12		
	960	930	530	490	50		13	13		
							14	14	434	

Q

Floud.

Abijam flew 500000 of Israel in one battle, 2 Chron. 13. 17. one of the greatest slaughterers was ever read of.

2 Chron. 16. 1. must be rendred in the 36 year of the Kingdom of Afa, to wit the Kingdom of the Iews, which at that time stood divided from Israel just 36 year, nor can it possibly be meant of the 36 but the 17 year of Afa his personal raign, for Baalsha lived but to the 26 year of Afa his personal raign, as is evident by 1 Kin. 15. 28. 33.

Vpon the news of Zimri his killing of Elah, Omri was chosen King in the camp in the 27 year of Afa: 1 Kin. 16. 15, 16. The contest between him and Tibni probably held four year at least, and therefore vers. 23 its said he began to raign in the 31 year of Afa. He raigned then 4 years, as Tibnes Competitor, and after his death 8 year alone.

In Ahabs dayes was Iericho built by Hiel, 1 Kin. 16. 34. though with the curse of God upon the builder, Iosh. 6. 26.

Three Kings are in Israel at once, beginning 42 years trouble, and infecting Iudah. whence Ahaziah is said to be a Son of 42 y. in his Kingdom, 2 Chron. 22. 2. Broughton.

						20.
1390	970	940	540	500	60	
						30
1400	980	950	550	510	70	
						40
1410	990	960	560	520	80	
						50
1420	1000	970	570	530	90	
						60
1430		980				

Rehob. Jerob. Abija. Afa. Nadab. Baasha. Elah. Zimri. Ahab. Ichos. S. W.

15	15					Omri	62.10	
16	16					Tibni	Jubil.	3040
17	17	Abija						
18	18	1						
19	19	2	Afa.					
20	20	3	1					
21	21		2	Nada.			435	
			3	1	Baash		10 Ju	
	22		4	2	1			
	23		5	3	2			
			6	4	3			3050
			7	5	4			61
			8	6	5		436	Jubi.
			9	7	6			
			10	8	7			
			11	9	8		10 Ju	
			12	10	9			
			13	11	10			
			14	12	11			
			15	13	12		437	
			16	14	13			3060
			17	15	14			
			18	16	15			
			19	17	16			
			20	18	17			
			21	19	18			
			22	20	19		438	
			23	21	20			
			24	22	21			
			25	23	22	Elah.		
			26	24	23	Omri.		
			27		24	Zimri.		
			28		1	Tibni.		3070
			29		2	1		
			30			2		
			31			3		
			32			4	439	
			33			5		
			34			6		
			35			7		
			36			8		
			37			9		
			38			10		
			39			11	Ahab.	440
			40			12		3080
			41			1		
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Joram the sonne of Iehosaphat was twice Viceroy, first in the 17 year of Iehosaphat, as appears by comparing 2 Kin. 1.17. with 2 Kin. 3. 1. where the first year of Iehoram Ahabs son concurs with the 18. year of Iehosaphat, and the second year of Iehoram the son of Iehosaphat. Hence I argue, if the second of Iehoram King of Iudah concurred with the eighteenth of Iehosaphat: then his first year must needs concur with the 17 of Iehosaphat: yet at that time he was but Viceroy, his Father living 8 or 9 year after his first admission to the Crown. And this may solve that difficulty, 2 Chron. 21.12. How Elias could send a Letter to this Iehoram, The answer is easy. Iehoram was made Viceroy in the first year of Ahaziah son of Ahab which ran parallel with the 17 of Iehosaphat a year or two at least before Elias his Transfation, 2 Kin. 1.3. Now being a wicked wretch and fearing therefore to be disinherited, he might take advantage in his Fathers absence (who probably made him Viceroy upon occasion of some expedition abroad) to cut off all his brethren, thereby to make the Kingdom sure unto himself, 2 Chron. 21.4. whereupon Elias might send him that sharp letter, he being so desperate as none durst venture to reprove him by word of mouth, 2 Chron. 21.12--15

He was the second time Viceroy in the 22 year of Iehosaphat which concurred with the fifth of Iehoram son to Ahab, 2 King. 8. 16. which indeed was the first of his eight years reign, for he reigned but four compleat years after his Fathers death.

Ahaziah and Iehoram Kings of Israel began both to reign before their Father Ahabs death, the one in the 17, the other in the 18 year of Iehosaphat, which run parallel with the 20 and 21 of Ahab.

The two battels between Ahab and Benhadad hapned about the nineteenth or twentieth year of Ahabs reign, as is evident by 1 King. 22. 1.2.

2 Kin. 8. 25, 26. and 9. 29 compared, shew it was the end of the 11, and the beginning of the 12, of Joram that Jehoash King of Iudah was born.

2 Chron. 22. 2. Ahaziah is said to be

	1010	580	540	100	
					70
1440	990	550	550	110	
	1020				
					80
1450	1000	600	560	120	
	1030				
					90
1460	1010	610	570	130	
	1040				
					100
1470	1020	620	580	40	
	1050				
					110
1480					

Abab. Iehof. Ahazi. Iehor. Iehor. Ahazi. Athal. Iehu. Iehoa.				S.	W.
8	5	Son to Abab.	Son to Abab.	Son to Iehof. twice Viceroys of Phat.	R. of Iuda.
9	6				63. 11. Jubil.
0	7				3090
1	8				
2	9				
3	10				
4	11				442
5	12				11 Ju
6	13				
7	14				
8	15				
9	16	Abaz	Iehor.	1	3100
0	17	1	2	1	62
1	18	2	3	2	443
2	19	3	4	3	62 Jubil.
3	20	4	5	4	
4	21	5	6	5	11 Ju
5	22	6	7	6	
6	23	7	8	7	
7	24	8	9	8	444
8	25	9	10	9	
		10	11	10	3110
		11	12	11	
		12	1	12	
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42. year old when he began to reign. This the learned refer to the Kingdom of Omri, which stood 42 years when Ahaziah began to reign, being then himself but 22 year old, 2 Kin. 8. 26. otherwise we must make the youngest son older than his Father, 2 Chron. 21. 20. and 22. 1. In the Original it runs thus, Ahaziah was a son of 42 year in his Kingdom. What if we should say that in old times the age of their Kings was writ in figures, not in words at length: and so through the carelesse of the Scribes the letter *Mem* (signifying 40) might easily be put for the letter *Caph*, which signifies but 20. Who knows not that change of like letters is familiar with the Hebrews? and such a mistake is easy.

	1060	1030	630	590	150	
						120
1490		1040	640	600	160	
	1070					
						130
1500		1050				
	1080		650	610	170	
						140
1510		1060	660	620	180	
	1090					
						150
1520		1070				
	1100		670	630	190	
						160

Iehu.	Ioafn.	Ioahaz.	Iehoa.	Amazi.	Ierob.	S.	W.
25	19					64.12	
26	20					Jubi.	
27	21						3140
28	22	Ioaba					
29	23	1					
30	24	2				449	
31	25	3				127u	
32	26	4					
33	27	5					
34	28	6					
35	29	7					
36	30	8					
37	31	9				450	3150
38	32	10					63
39	33	11				Jubi.	
40	34	12					
	35	13					
	36	14	Iehoa.			127u	
	37	15	1	Amaz			
	38	16	2	1		451	
	39	17	3	2			
	40		4	3			
			5	4			3160
			6	5			
			7	6			
			8	7			
			9	8			
			10	9		452	
			11	10			
			12	11			
			13	12			
			14	13			
			15	14	Ierob.		
			16	15	1		3170
				16	2	453	
				17	3		
				18	4		
				19	5		
				20	6		
				21	7		
				22	8		
				23	9	454	
				24	10		
				25	11		3180
				26	12		
				27	13		
				28	14		
				29	15		
				30	16	455	

The Kingdom of Iudah was governed 11 years by states, without a King, namely from the 15 to the 27 of Ieroboam, the first whereof concurs with the 29 of Amaziah, and the last with the first of Vziah, 2 Kin. 14. 23. and 15. 1. where he is also called Azariah. From the 29 or last of Amaziah to the first of Vziah interceed 11 years complear, in all which space no King swayed the Scepter of Iudah, nor indeed was Vziah capable of it (unlesse by a Protestour) being but four or five year old when his father Amaziah dyed.

The kingdom of Israel by sedition was as long again as Iudah without a King, namely full 22 years, from the last of Ieroboam to the reign of Zacharias; the first running parallel with the 15, and the last with the 38 of Vziah. This Zachariah was the fourth of Iehu his generation, whereby the promise of God was made good unto Iehu. 2 King. 10. 30. and 15. 12. God bringing this fourth son of Iehu to the throne, notwithstanding all impediments that lay in the way for 22 year together. No intervening difficulties can make Gods promise abortive, though for a while Gods providence may seem to crosse his promise.

With us Christ suffered in the first year of the 182 Olympiad: with others in the last year of the 202 Olympiad. The difference is 21 Olympiads, or 84 Olympick years currant. The ground of which difference is this. They begin the Olympiads 54 year before us, and extend Christs passion 30 year after us. Both which added together make just 84 years, or 21 Olympiads, the just space wherein we differ from them. The reason why we thus differ from them hath been formerly noted.

1530	1080	680	640	200	
1110					
1540	1090	690	650	210	170
1120					
1550	1100	700	660	220	180
1130					
1560	1110	710	670	230	190
1140					
1570	1120	720	680	240	200
1150					
					210

Ierob. Vzzia. Zach. Shall. Mena. S. W. Olym.

		ruled 6 mentus.	ruled 12 month.			
17				65.13		
18				Jubil.		
19						
20						
21					3190	
22						
23				456		
24				13 Ju		
25						
26	Vzzia.					
27	1					
28	2					
29	3					
30	4			457		
31	5				3200	
32	6				64	
33	7				Jubi.	
34	8					
35	9					
36	10			13 Ju		
37	11			458		
38	12					
39	13					
40	14					
41	15				3210	
	16					
	17					
	18			459		
	19					
	20					
	21					
	22					
	23					
	24					
	25			460	3220	
	26					
	27					
	28					
	29					
	30					
	31					
	32			461		
	33				Olym.	
	34					
	35	2 Kin			3230	
	36	15.8. 2 Kin	2 Kin			1
	37	Zach. 15.12	15.17			
	38	1	Shal. Mena			
	39		1	462		

R

Floud.

Ahaz lived but 36 year, as is evident by 2 Kin. 16. 2. Hezekiah his son was 25 y. old when he began to reign, 2 Kin. 18. 2. Subtract 25 out of 36, there rest 11, whence I conclude that Ahaz was but 11 year old at most when he began Hezekiah: unless we shall interpret 2 Kin. 16. 2. that Ahaz was 20 year old when his Father Iotham began to reign, which sense (though it may seem to be forced) wants not (as I conceive) a president. Thus Jehoia-kin was 3 year old when his Father began to reign, but 18 y. old when himself began to reign, 2 Chron. 36. 9. compared with 2 Kin. 24. 8.

But this last interpretation will not hold, unless we suppose Iotham was 25 year old when he began to reign in his Fathers stead, who was sequestred for his leprose: Least we make Iotham but 5 year old when he began Ahaz. See 2 Kin. 15. 33.

That text 2 Kin. 15. 30. must be understood of the 20 year after Iotham began to reign, namely the 5 of Ahaz: for Iotham reigned but 16. year, 2 Kin. 15. 33. And here again we must either make an Interregnum of 7 year, or say that though Hosheah held the government by power and might, yet he was not accepted of the people for King till the 12 of Ahaz, for he slew Pekah about the 5 of Ahaz, but is said to begin his reign not till the 12 of Ahaz, 2 Kin. 17. 1.

Samaria probably was taken in the beginning of Hosheahs 9 year, and the end of Hezekiahs 6 year, 2 Kin. 18. 10. for Hosheahs 9 year runs parallel with Hezekiahs 7 year: unless we suppose Hezekiah began not to reign till the end of Hoshea his third year, which is the reason I have noted the years of Hezekiahs reign twice.

Its evident by 2 Kin. 18. 10, 11. that Hezekiahs first began with the end of Hosheahs third year, and did not runne parallel with it

The 49 of Vzrah was also an Interregnum of the Kingdom of Israel.

In the 20 year after Iotham began to reign Hosheah slew Pekah, namely at the beginning of it, (2 Kin. 15. 30.) and took upon him the Government about the 5 of Ahaz, but was not accepted by the people till the 12 of Ahaz.

1580		1130				
	1160		730	690	250	
						220
1590		1140				
	1170		740	700	260	
						230
1600		1150				
	1180		750	710	270	
						240
1610		1160				
	1190		760	720	280	
						250
1620		1170				
	1200		770	730	290	

From the Division of the Tribes to Zedechiahs captivity are just 390 y. noted by the Prophet, *Ezec. 4* 5. yet the severall years of their severall reigns summed up make 393. to which add the 11 y. Interregnum, after the death of Amaziah; the total is 404, even 14 years more than the Prophet reckoned upon: which difference is thus reconciled. Divers of the Kings began to reign 1, 2, or 3 year before their fathers death, which may easily swallow up those 14 years.

The like may be said of the Kings of Israel; the years of whose severall reigns summed up, are 241. yet the 9 or last year of Hoshea (the last King of Israe) falls out 258 years after the Division, 17 year later than the former reckoning. If therefore you adde to 241, the sum of all their reigns, the 22 years Interregnum after the death of Jeroboam the second, and the seven years of Interregnum, or Tyranny under Hoshea; the total is 270 years; and 12 year more than the date of the Kingdom of Israel: which difference of twelve years over-plus ariseth from a supposall that every King reigned so many years complete, as are assigned him in Scripture, whereas divers of them reigned but so many years currant, and one began to reign two or three years before his Fathers death, to wit Jehoahs son of Jehoahaz. But the connexion and linking together of their severall reigns according to *Scri. ture*, gives the precise date of both Kingdoms: so that the Kingdom of Israel lasted after the Division, 258 years, and the Kingdom of Judah 390 years.

Nor can Ezekiels 390 year be made out, unlesse by a right connexion of the Synarchies of both Kingdoms according to Scripture, evidenced in this Chronologie by ocular Demonstration.

Hezekiahs 14 year is a Rest or Sabbatical year, as appears by their eating in it that which grew of it self, *2 Kin. 19. 29.* and the year following was a Jubilee after the account of some: and so the meaning of that sign might be this, That notwithstanding Senacherib had so plundered the Countrey, and that in a time wherein for two years together they had no Seed-time, yet God both did and would so blesse the earth, that of its own accord, without their labour, it should bring enough to maintain them for two years together and longer, namely till the third years Harvest came in.

2 Kin. 18. 13. Senacharib was overthrown in the 14 year of Hezekiah, and *20. 6.* Hezekiah recovered at the same time.

Floud.

Floud.Prom.Circ.Pafov.Canā.Temp.Divis.						Hezekiah.	Manaf.	S.	W.	Olymp.
1630		1180	780	740	300	260	9. 8 10. 9 11. 10 12. 11 13. 12 14. 13 15. 14 16. 15 17. 16 18. 17 19. 18 20. 19 21. 20 22. 21 23. 22 24. 23 25. 24 26. 25 27. 26 28. 27 29. 28 29	67 15 Jubil. 470 15 Ju 471 472 15 Ju 473 474 475 476	3290 16 17 18 19 20 21 22 23 24 25 26	15
	1210					270	Hezekiah recovered, 2 Km. 20. 6. Senabath overthrown, 2 Km. 18. 13.	Manafth born. 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
1640		1190	790	750	310			Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
	1220					280		Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
1650		1200	800	760	320			Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
	1230					290		Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
1660		1210	810	770	330			Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
	1240					300		Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
1670		1220	820	780	340			Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15
	1250							Manaf 2 Km. 21. 1. 3 Km. 21. 1. 4 Km. 21. 1. 5 Km. 21. 1. 6 Km. 21. 1. 7 Km. 21. 1. 8 Km. 21. 1. 9 Km. 21. 1. 10 Km. 21. 1. 11 Km. 21. 1. 12 Km. 21. 1. 13 Km. 21. 1. 14 Km. 21. 1. 15 Km. 21. 1. 16 Km. 21. 1. 17 Km. 21. 1. 18 Km. 21. 1. 19 Km. 21. 1. 20 Km. 21. 1. 21 Km. 21. 1. 22 Km. 21. 1. 23 Km. 21. 1. 24 Km. 21. 1. 25 Km. 21. 1. 26 Km. 21. 1.	3300 66 Jubil. 3310 3320 3330	15

Jehoahaz was 23 y. old when he began to reign. 2 Kin. 23. 31. and reigned but 3 months. His younger Brother Jehojachim who immediately succeeded him, was 25 y. old when he began to reign, vers. 36, and after that reckoning almost 2 y. older than his elder brother. How can this hold good? Answ. Jehoakims age is there reckoned from his elder brothers death in Ægypt, 2 Kin. 23. 34. till which time he reigned as Viceroy. Or else we must say that Jehoahaz though the younger, was by his Fathers Will or the election of the people preferred to the Crown before Jehoakim his elder brother: As Solomon was by Gods election, 1 Kin. 2. 15. and Abijah by Rehoboams election, 2 Chron. 11. 20. 22. and 12. 16. Broughton makes Jehoakim the elder brother. Haply his brother was preferred before him for his wickednesse, which might make Josiah dis-inherit him, yet afterwards by the favour of Pharaoh he aspired to the Crown, 2 Chron. 36. 4.

That Ezekiel reckons from Josiah his Passeover is apparent by Ezek. 1. 1, 2. that 30 y. running parallel with the 5 y. of Jehoakims Captivity) being just 30 y. distant from Josiahs Passeover, inclusively.

Floud.

Flood. Prom. Circ. Pasov. Canā. Temp. Divis. Manaf. Amon. Iofiah. Jer. & Ez. S. W. Olym

1680	1230	830	790	350	310	29 30 31 32 33 34 35 36 37 38 39 40 41 42	40 y. 68.16 Jubi.	27
	1260					Amon born.	477 167 ^u	28
1690					320	43 44 45 46 47 48 49	478	29
	1270	1240	840	800	360	50 51 52 53 54 55	3350 67 Jubi.	30
1700	1280	1250	850	810	370	Iofiah born.	479 167 ^u	31
						Amon 12 Kin. 21. 19.	480 3350	32
1710	1290	1260	860	820	380	1 2 3 4 5 6	481	33
						Iofiah 12 Kin. 21. 19.		34
						7 8 9 10 11 12		35
1720	1300	1270	870	830	390	13 14 15 16 17 18 19 20	Jeremiah 1 Ezek. 4. 6. Ezekiah born. Ezekiah born. Ezekiah born. Ezekiah born. Ezekiah born. Ezekiah born. Ezekiah born.	36
						21 22 23 24 25 26 27 28 29 30	482 3380	37
								38

Flood.

According to our account both the 70 y. Captivity, and Daniels 70 Weeks of years run exactly parallel with the weeks of the World: The first beginning at the end of the 485, and ending at the end of the 495 week of the World. The last beginning at the end of the 495 week, and ending at the end of the 565 week of the World.

Some begin Ezekiels 40 year mentioned Ezek. 4. 6. (not with Jeremiahs Prophecy spoke of, Jer. 25. 3. but) with Iosahs Passover and renewal of the Covenant in the 18 year of his reign, 2 Chron. 35. 19. compared with 2 Chron. 34. 31, 32. And so those 40 year expired not till the fourth and last Captivity, full 23 years after the first Captivity, and almost 5 y. after Jerusalem was taken, and Zedekiahs eyes put out. After which, God spared them no longer, but the Land lay utterly desolate without any Inhabitant. This seems very consonant to the truth.

Zedekiah was Jehoakims Uncle, 2 Kin. 24. 17. yet 1 Chron. 3. 16. he is noted as the son of Jehoakim: the reason is because he succeeded as his heir in the Kingdom, 2 Chron. 36. 10 he is called Jehoakims brother, according to the custom of the Jewes, who call all their kinred Brethren. Thus by our Saviours Brethren, Matth. 13. 55. we must understand his kinred.

2 Kin. 24. 12. Nebuchadnezzar took Jehoachim in the 8 year of his reign, Jer. 52. 28. in his seventh year, probably it was at the end of Nebuchadnezzars seventh and the beginning of his eighth year. In the same sense haply Nebuchadnezzars first is said to be Jehoakims third and fourth year, Dan. 1. 1. compared with Jer. 25. 1. And thus Zedekiahs Captivity is said to be in the 18 year of Nebuchadnezzar, Jer. 52. 29. whereas Zedekiahs 11 y. wherein he was taken captive runs parallel with Nebuchadnezzars 19 y. But upon the former supposition the answer is easie. Zedekiah was led captive in the end of the 18 and the beginning

						360
1730		1280				
	1310		820	840	400	
						370
1740		1250				
	1320		890	850	410	
						380
1750		1300				
	1330		900	860	420	
						390
1760		1310				
	1340		910	870	430	
						400
1770		1320				
	1350		920	880	440	

S

ning of the 19 year of Nebuchadnezzar. See
the like 2 Kin. 8. 25. and 9. 29 compared.

The 4 Captivities I have noted in the
next collumne to that of the Captivitie.
The first hapned in the third of Ichojakim,
Dan. 1. 1. 3. the end of which third year
concurred with the first of Nebuchadnezzar.
The second third and fourth hapned in the
7, 18, and 23 year of Nebuchadnezzar. Jer.
52. 28, 29, 30. Its remarkable that the 10
weeks of the 70 years Captivity, and also
the 70 weeks of Daniel run parallel with
the weeks of the World. That the 70 y.
Captivity begin with the 4 of Ichojakim, I
have proved before in the Difficulties con-
troverted.

The first Temple was founded in the 427 week of the World, and con-
tinued just 427 y. currant. The second Temple was founded 480 y. after
the first was founded, and that precisely to a month, 1 Kin. 6. 1. compared
with Ezra 3. 8. and just so many years passed from the going out of Ægypt
to the founding of the first Temple, 1 Kin. 6. 1.

Broughton in the Preface to that excellent peece of his (called a Con-
cent of Scripture) brings a clear Testimony out of Abben-Ezra that Dani-
els 70 weeks take their beginning from the Prayer of Daniel, Dan. 9. Be-
sides evidences from Josephus and others, in the body of his Concent.

Floud,

Flood. Prom. Circ. Palov. Cana. Temp. 2700					Flood. 2700		Flood. 2700	
1780	1360	930	890	450	36 37 38 39 40 41 42 6	70.18 Jubi.	51	
					43 44 45 46 47 48 49 7	187u	52	
					50 51 52 53 54 55 56 8	3440	53	
1790	1370	940	900	460	57 58 59 60 61 62 63 9	492	54	
					64 65 66 67 68 69	493	55	
					70.10	3450 69 Jubi.	56	
1800	1380	950	910	470	71 72 73 74 75 76 77 78 79 80	187u	57	
					81 82 83 84 85 86 87 88 89 90	494	58	
					91 92 93 94 95 96 97 98 99 100	3460	59	
1810	1390	960	920	480	101 102 103 104 105 106 107 108 109 110	495	60	
					111 112 113 114 115 116 117 118 119 120	3470	61	
1820	1400	970	930	490	121 122 123 124 125 126 127 128 129 130	496	62	
					131 132 133 134 135 136 137 138 139 140	497	63	

Broughton in his Conccnt thinks Darius Hiftaspis to be the ſame with Ahaſſuerus, in whoſe time that famous ſtory of Heſter hapned. Its remarkable that though the book of Heſter contain moſt admirable paſſages of Gods providence in delivering of his Church, yet in that book alone (of all the books of holy Scripture) the name of God is not ſo much as once mentioned.

The Perſian Monarchy was thought to laſt above 200 y. Broughton for the eſtabliſhing of Daniels 70 weeks, makes it farre ſhorter, and that not without juſt ground: of which I have handled before in the Difficulties of Chronologie controverted by the Learned. I ſhall not therefore note particularly the names of the Perſian Kings, becauſe their ſeveral raigns contradict the Æra of Daniels 70 weeks which I follow exactly in this Chronology.

Both the Grecian and Roman Monarchy begin 30 year ſooner with us than with other Chronologers, becauſe we conceive that Chriſt ſuffered 30 y. ſooner than they did, namely An. Mundi 3952. and not An. M. 3982.
Floud.

Floud. Prom. Circū. Pasov. Canā. Temp. Divis. Dan. 70 w. S. W. Olym.

						15	71.19 3480	
						16	<i>Jubil.</i>	
						17		
						18		64
					460	19		
						20		
1830						21 3	498	
	1410	1380	980	940	500	22	19 <i>Ju</i>	65
						23		
						24		
						25	3490	
						26		66
						27		
						28 4	499	
					470	29		
1840						30		67
		1350				31		
	1420	990	950	510		32		
						33		
						34		68
						35 5	500 3500	
						36		
						37	70	
						38	<i>Jubi.</i>	
					480	39		69
						40		
1850						41	19 <i>Ju</i>	
	1400					42 6	501	70
	1430	1000	960	520		43		
						44		
						45	3510	
						46		71
						47		
						48		
					490	49 7	502	
						50		72
1860						51		
	1410					52		
	1440	1010	970	530		53		
						54		73
						55	3520	
						56 8	503	
						57		
					500	58		74
						59		
						60		
						61		
	1420					62		75
	1450	1020	980	540		63 9	504	

The second Temple finished after 46 y. time spent in building, Job. 2. 20.

Floud.

In the two Registers (Ezra 2. and Neh. 7. compared together) these passages are remarkable,

1. That the heads of both Registers differ in 19 places, whereof Nehemiab's Register exceeds Ezra's in 12 places. Ezra's exceeds Nehemiab's in 7 places. Thus the children of Azgad, (Ezra 2. 12.) were 1222. but Neh. 7. 17. they are 2322, eleven hundred more than in Ezra. How shall these differences be reconciled? Answ. We must conceive there was a double listing, the first in Babylon, of those who gave in their names to come up, some of whom afterwards repented through carnal fears, love of the world, and ease, &c. who are therefore branded, 1 Chron. 4. 23. Others upon better consideration went up and so were registered at Jerusalem. Too true an emblem of our times, in which many seemed very forward, but now have fallen back to errors &c. forgetting (if not sleighting) their engagements to God and man.

2. Its observable that the total of both Registers stands recorded as equal, namely 42360. Ezra 2. 64. and Neh. 7. 66. God will not loose one of his number though never so many hypocrites Apostatize, 2 Tim. 2. 19.

3. Yet observe that each Register summed up falls far short of the former total assigned, Ezra 2. 64. For Ezra's register summed up in all the parcels, amounts but to 29818, and Nehemiab's to 31031. both which fall far short of 42360, which therefore must be made up by the residue of the Priests and Israelites, who could not find out their Genealogy, Ezra 2. 59.

In the catalogue of their servants and beasts both registers agree, save only in the Singers, whereof the latter Register had 45 more than the former. Ezra 2. 65. compared with Neh. 7. 67.

Yet beware we censure not all that stayed, for some might be forced to stay through poverty, others because they were in publick employment and did the Church more service there then had they been at Jerusalem, as Daniel and others. But there can be no such plea for neglect to come out of sinne, the world and spiritual Babylon unto Christ and the Church, Rev. 18. 4.

Its further remarkable that divers of those who came up with Zerubbabel as heads of the people, did in their own persons subscribe that most solemn Covenant, Neh. 10. 14, 15, 16, 17, 18, 19, 20, 27. and vers. 3. 5. 9. All which you cannot imagine to be lesse then 20 year old apeece, else they were not capable of bearing arms, much lesse of being heads over the people. At least 17 of them are mentioned in the fore-quoted place, that is neer upon half of the heads or Commanders, and probably therefore (if we may guesse by proportion) half of the people who came up with Zerubbabel were alive at the taking of that Covenant. Hence it will follow, that if the Persian Monarchs reigned each of them so long as Heathen Writers would make us believe, and upon whom Chronologers build to alter the true date of Daniels weeks, then about twenty thousand of the people who ascended with Zerubbabel lived to see above 160 years apeece, whereas in Moles his time, Psal. 90. fourscore y. was counted a very great age,

Floud. Prom. Circ. Pasov. Canā. Temp. Divif. Dan. 70. w. S. W. Olym

					510	64 65 66 67 68 69 70 10	72.20 Jubil. 3530	76	
1880		1430	1030	990	550	71 72 73 74 75 76 77 11	20 Ju 505	77	
	1460							78	
							3540		
							206		
					520	78 79 80 81 82 83 84 12		79	
1890		1440	1040	1000	065			80	
	1470						507		
							3550 71 Jubi.	81	
					530	85 86 87 88 89 90 91 13	20 Ju 508	82	
1900		1450	1050	1010	570	92 93 94 95 96 97 98 14		83	
	1480						3560		
							509	84	
					540	99 100 101 102 103 104 105 15			
1910		1460	1060	1020	580		510	85	
	1940						3570		
								86	
					550	106 107 108 109 110 111			
1920								87	
	1470					112 16	511		

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age, which how probable, let any indifferent Reader judge. Suppose the Covenant were taken in the 20 year of Artaxerxes Mnemon, which is the loonest time imaginable, Neh. 2. 1. and 5. 14. since it was the 20 y. of this King, before Nehemiah was sent as Governour, and under whose Government the Covenant was taken. From the first return out of Captivity to the 20 of Artaxerxes Mnemon, (according to Heathen Authors) passed at least 144 years, to which add 20 y. of their age who returned, the total is 164 y. And yet so old they must be if prophane Historians count the reigns of the Persian Monarchs right: which how contrary to the Scriptures? Certainly had Chronologers been as diligent in search of Scripture as in tumbling over old heathen fables, they had never left both us and themselves in such perplexity as now they have done about the true date of Daniels Weeks. But no wonder if they wander and stumble in their paths, who chose to follow the candle-light of Heathens rather than the cleer Sun-shine of Scripture, and will bring that golden Standard to their Lesbian rule. More of this see in the Difficulties following the Preface, namely in the fourth Difficultie.

Yet their lying Olympiads are contradicted not only by Scripture, but also by some of the honest heathen; witnesse Plutarch, who in the beginning of his Numa affirms that Numa was 40 y. old currant when he entred upon the Kingdom. 2. That he was born on that very day on which the City of Rome was built; and so his age runs parallel with Æra U. C.

3. The same Author avers that Numa was created King in the third y. of the 16 Olympiad, which therefore must run parallel with the 40 y. of U. C. at least in some part of it. To all which add Alsted's confession in his Thesaur. Chronolog. p. 212. (though a maintainer of the truth of Heathen Olympiads contrary to Scripture) that Numa was contemporary with Hezekiah; Its apparent that the 16 Olympiad fell out in Hezekiahs reign according to our date, and that the date of their Olympiads must needs be false who begin them 54 y. before ours. And for my part I had rather beleeye one honest heathen speaking with Scripture, then ten thousand of them speaking against it. Nor can I but wonder that Christian Chronologers should lay that for a foundation (I mean the usual date of the Olympiads) which is so much questioned by Plutarch an honest Heathen. Certainly the building cannot be firm which leans upon so sandy a foundation. The ground of mis dating the Olympiads hath been formerly proved to be that grand mistake about the date of Abrahams birth: to which I must refer the Reader.

There yet remains one scruple, namely how the several reigns of the Persian Kings can be reconciled with our date of the Persian Empire. For by the computation of their several reigns the Persian Monarchy held about 200 y. but after our account it lasts but 126 y. and so falls 74 y. short of the common account. Plutarch and Alsted compared together will afford some light to help us out of this maze. Plutarch in the end of his Artax. affirms that Artax. Mnemon reigned 62 y. Alsted in his Thesaur. Chronolog.

Floud.Prom.Circ.Pafov.Canā.Temp.Divif.Dan.70 w. S. W. Olymp.

	1500		1070	1030	590		113	73.21		88	
							114	Jubi.			
							115		3580		
							116				
							117				
						560	118			89	
							119	17	512		
1930							120		217u		
							121				
		1480					122			90	
	1510		1080	1040	600		123				
							124				
							125				
							126	18	513	3590	91
							127				
						570	128				
							129				
1940							130			92	
		1490					131				
	1520		1090	1050	610		132				
							133	19	514		
							134			93	
							135		3600		
							136		72		
							137	Jubi.			
						580	138			94	
							139				
							140	20	515	217u	
1950							141				
		1500					142			95	
	1530		1100	1060	620		143				
							144				
							145		3610		
							146			96	
							147	21	516		
							148				
						590	149				
							150			97	
1960							151				
		1510					152				
	1540		1110	1070	630		153				
							154	22	517	98	
							155				
							156		3620		
							157				
							158			99	
						600	159				
							160				
1970							161	23	518		

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nolog. allows him but 43 y. of his sole reign, but confesses that the former 19 y. he reigned with Darius Nothus his father, who at the beginning of his reign assumed Artax. into the fellowship of his Kingdom, p. 171. We accept of Alsted's confession, and thence infer, that as Darius co-opted Artax. to the other Persian Kings in the very beginning of their reigns might assume their sons and grand-children into the fellowship of their Kingdoms. That Darius did so (besides the testimony of Alsted) is evident by Scripture, Ezr. 6. 14. else how could the Temple be finished by the Decree of Darius and Artax. had not Artax. reigned with his father Darius, in whose 6 y. the Temple was finished? Thus Cyrus might assume Cambyles: Darius Hytaspis might assume Xerxes, and he Artaxerxes Longimanus his son at the same time. Longimanus might assume Darius Nothus, and he Artax. Mnemon, as is confessed. Then grant that Darius Ochus reigned 10 y. with Artaxerxes Mnemon, Arfames and Codomannus reigned out their full times solely; their several years summed up might make 200 y. though the Synarchies rightly linked together extended the Persian Monarchy but to 126 y. And that this is no new thing may appear by the Synarchies of the Kings of Israel and Judah compared together: of which above. By thus linking of the Synarchies together sacred and profane Chronologie may be reconciled, Daniels weeks established, and the Olympiads rectified according to scripture, yea though we grant that each King reigned as many years as are allotted them by Historians. By this means we may conceive how the Temple was building but 46 y. (I mean, but 46 y. interceded from its foundation to its coping) John 2. 20. and yet withall, that it was not finished till the 6 y. of Darius Nothus, Ezra 6. 15. As thus, Suppose Cambyles reigned 2 y. with Cyrus, and 5 y. alone: Darius Hytaspis 36 y. and with him as contemporaries Xerxes or Ahafuerus and Artaxerxes Longimanus (though upon the supposition this last were crowned being an Infant) Darius Hytaspis his 36 y. reached within the 3 last of Artaxerxes Longimanus, and so you have from the first of Cyrus his universal Monarchy to the 36 of Artax. Longim. 7 y. and 36 y. which added together make 43 y. Suppose further Darius Nothus were assumed by his father into the Kingdom 5 y. before the death of Longimanus; the Temple being finished in the 1 y. of his sole reign, but the 6 of his reign with his father; you have the 3 last years of Longimanus and the first of Darius Nothus, 4 y. more, which added to the former 43 y. make just 47 y. from return out of Captivity to the finishing of the second Temple. To which 47 y. add 56 y. of Artax. Mnemon's reign, (whereof 13 y. after Darius Nothus his death, 10 with Ochus, and 33 alone) 13 y. of Darius Ochus alone, 4 of Arfames, and 6 of Codomannus, in all 79 y. the total is just 126 y. according to our date of the Persian Monarchy.

But why labour I in vain for a reconciliation with them who will not agree with me, since my Synarchies crosse their History: nor can I agree with them, since their Chronologie crosses Scripture?

And, if we go but to common sense and reason, Is it probable the Persian

Floud.Prom.Circ.Pasov.Canā.Temp.Divif.Dan.70.w. S. W. Olym.

	1550	1520	1120	1080	640	162 163 164 165 166 167 168 24	74.22 Jubil.	100
						610	519 22 J ⁿ	101 102
1980	1560	1530	1130	1090	650	169 170 171 172 173 174 175 25		103
						620	520	104
1990	1570	1540	1140	1100	660	176 177 178 179 180 181 182 26	521	105
						630	522 22 J ⁿ	106 107
2000	1580	1550	1150	1110	670	183 184 185 186 187 188 189 27	3650 73 Jubil.	108
						640	523	109
2010	1590	1560	1160	1120	680	190 191 192 193 194 195 196 28	524	110
						650	525	111
						204 205 206 207 208 209 210 30		112

an Kings (who wallowed in extreame Luxury, and were so mightily addicted to Ceres, Bacchus and Venus should raigñ or live so long as is affirmed by Heathen Authours? I deny not but the Lord might bestow upon Artax. Minemon a prerogative of singular preservation from great dangers, of many daies, and a prosperous raigñ, in regard of his and his Fathers great and singular affection to the Church, Ezr. 6. and 7. But to beleeve that in so much excessse he should raigñ 62 y. and live 94 y. (as Platarch reports upon trust) I must confesse it can scarce enter into my Creed, and may give just occasion to Question the whole Historie about the extent of their severall raigñs (at least 3 of them) unlesse the Difficultie may be reconciled by a due linking together of their Synarchies. Its remarkable of this Artax. that his very Sir-name shews how mindfull of Gods Church and people. None shall ever have cause to complain that God was behind-hand with him for any kindnesse to himself or his people, Matth. 10. last, and 2 Kin. 10. 30. In which last place its very considerable how Gods Promise runs parallel with his Threat. In the second commandment God threatens Idolaters to the fourth Generation; and for destroying Idolatrie God rewards Jehu to the fourth Generation. And that God was as good as his Word, see 2 Kin. 15. 12. True, Jehu his design was the establishment of the Kingdom, Darius his design was long life for himself and his posteritie, Ezr. 6. 10. God gives them both their penny; so abundant is he in goodnesse and truth, that though no naturall man can claim any Promise, yet for his out-side obedience he shall have an outward reward. Thus Artax. complying with his Father for the service of the Church, had the blessing of the fifth Commandment made good unto him. If God be so bountifull to hirelings, yea enemies, how gracious will hee bee to his own Children for whom hee reserves an eternall Inheritance, and thinks not himself too good a portion for them?

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Floud. Prom. Circ. Pasov. Canā. Temp. Divisi. Dan. 70. w. S. 17. Olyan.

2020	1600	1570	1170	1130	690	211 212 213 214 215 216 217 31	75.23 Jubil.	526	113
						218 219 220 221 222 223 224 32	23 Ju	3680	114
2030	1610	1580	1180	1140	700	225 226 227 228 229 230 231 33		660	115
						232 233 234 235 236 237 238 34	527	3690	116
2040	1620	1590	1190	1150	710	239 240 241 242 243 244 245 35	582		117
						246 247 248 249 250 251 252 36	23 Ju	3700	118
2050	1630	1600	1200	1160	720	253 254 255 256 257 258 259 37	529	74 Jubil.	119
						260 261 262 263 264 265 266 38			120
2060	1640	1610	1210	1170	730	267 268 269 270 271 272 273 39	530	3710	121
						274 275 276 277 278 279 280 40	531		122
						281 282 283 284 285 286 287 41			123
						288 289 290 291 292 293 294 42		3720	124
						295 296 297 298 299 300	532		

Floud. Prom. Circ. Pasov. Canā. Temp. Divis. Dan. 70 w. S. W. Olymp.

2070	1650	1620	1220	1180	740	260 261 262 263 264 265 266 38	76.24 Jubil. 533	1253 3730 126
						267 268 269 270 271 272	24.74	127
2080	1660	1630	1230	1190	750	273 39	534	128
						274 275 276 277 278 279 280 40	3740 535	129
2090	1670	1640	1240	1200	760	281 282 283 284 285 286 287 41	3750 75 Jubil. 535	130 131
						288 289 290 291 292 293 294 42	24.74 537	132 133
2100	1680	1650	125	1210	770	295 296 297 298 299 300 301 43	3760 538	134 135
2110	1690	1660	1260	1220	780	302 303 304 305 306 307 308 44	3770 539	136

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Floud.Prom.Circ.Pafov.Canaa.Temp.Divit Dan.70 w: S. W. Olym

2120	1700	1670	1270	1230	790	750	309 310 311 312 313 314 315 45	77.25 Jubil.	540	3780	137	
						760	316 317 318 319 320 321 322 46	257u.			138	
2130	1710	1680	1280	1240	800		323 324 325 326 327 328 329 47		541	3790	139	
						770	330 331 332 333 334 335 336 48		542		140	
2140	1720	1690	1290	1250	810		337 338 339 340 341 342 343 49		543	3800	141	
						780	344 345 346 347 348 349 350 50	Jubil.	76		142	
2150	1730	1700	1300	1260	820		351 352 353 354 355 356 357 51	257u.	544	3810	143	
						790					144	
											145	
											146	
2160	1740	1710	1310	1270	830				545		147	
											148	
										3820		
									546			

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Flood. Prom. Circ. Paſſov. Canaã. Temp. Divil. Dan. 70 w. S. W. Olym.

					800	358 359 360 361 362 363 364 52	78.26 Jubil.	149
2179	1750	1720	1320	1280	840			150
						810	547 26 Ju.	3830 151
2180								152
	1760	1730	1330	1290	850			153
								154
2190	1770	1740	1340	1300	860	820	549	155
								156
2200						830	26 Ju.	157
	1780	1750	1350	1310	870		551	158
								159
2210	1790	1760	1360	1320	880	840	552	160
								161

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The probable grounds why Christ was not born in December are these,

1. From the wise men, Matth. 2, who cannot be thought so unwise as to dispose their journey to and from Christ in the winter, which they might far better take in Summer.

2. From the Taxation, Luke 2. Surely Cesar was not so hard put to it for money, as he must needs force such multitudes of people to travel to their own Cities in the depth of Winter.

3. From the Shepherds watching in the open field all night, Luke 2. 8, which may be doubted whether they used to do so in Winter, or rather to drive their flocks to house.

4. I might add, that our Saviour being baptized precisely at the time of the year he was born, must according to the common opinion be baptized in the depth of winter; which how probable let indifferent men judge.

That Christ was born about August or September I prove thus, He was thirtie year old at his Baptisme, Luke 3: 23. (whither entering into his 30 y. or compleatly 30 y. old it matters not) He ministered 3 y. and an half, and was either 32 or 33 y. and an half old when he suffered, (which fell out precisely at the Passeeover:) This is evident by the four Passeeovers he was at, and by the Prophecie of Daniel, Dan. 9. 26, 27. Subtract the last half y. from the last Passeeover, falling out about the end of March, Its manifest Christ was precisely 33 y. old in the preceding August or September; and so might haply answer the type, by pitching his Tabernacle amongst us, Joh. 1. 14. about that time of the y. when the feast of Tabernacles was kept.

Its a pious conjecture of Divines that God of purpose concealed the time of Christs birth, as he did the bodie of Moses, as well fore-seeing how it would have been abused to superstition, &c. had it been exactly known.

Quid si adleremus, ita forsitan disposuisse divinam providentiam, ut partus tam Augustus contingeret, non tantum sub imperio Augusti sed etiam in ipso mense Augusti: atque ita Trinitas Augustorum in uno nostro Immanuele concurreret.

Only Jesus Christ is the true Melchizedek, being without Mother as God, without Father as Man: and without beginning or end of dayes: A clear testimonie of his Divinitie, Heb. 7. 3. For who but God alone is without beginning or end? He is both to his Church in general, and then to every member in particular, first Melchizedek, King of righteousness, and then Melch-Salem, King of peace. Nor is he ever our peace before he be our righteousness.

Note further, Melchizedek was a King and a Priest; David a King and Prophet, Jeremiah a Priest and Prophet, so Ezekiel; But never any except Christ, was both King Priest and Prophet: which dignitie yet he confers in some measure upon his people, making them spiritual Kings, Priests, and Prophets.

We note both the Conception and Birth of Christ in one columnne. He was born at the beginning of a sabbatical year immediately foregoing the Jubilee according to our account: yet the year of the Lord is reckoned rather from his Conception, which probably fell out (not at our Lady day according

Flood. Prom. Circ. Pasov. Canā. Temp. Divis. Dan. 70 w. Iesus. S. W. Oigmp.

								C. B. 79.27	
2220	1800	1770	1370	1330	890	850	407	408	7ubi.
							409	410	
							411	412	152
							413	59	554
							414	2774	163
							415		3880
							416		
							417		154
						860	418		
							419		
							420	60	555
2230	1810	1780	1380	1340	900		421		
							422		165
							423		
							424		
							425		3890
							426		156
							427	61	556
							428		
2240	1820	1790	1390	1350	910	870	429		
							430		167
							431		
							432		
							433		
							434	62	557
							435		3900
							436		78
							437		7ubi.
							438		169
						880	439		
							440		
2250	1830	1800	1400	1360	920		441	63	5774
							442		558
							443		
							444		
							445		3910
							446		
							447		171
							448	64	559
							449		
2260	1840	1810	1410	1370	930	890	450		
							451		
							452		172
							453		
							454		
							455	65	Christ
							456	66	1. 1560
							457		3920
							458		173

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according to the vulgar account, but) in November or December: so as that time we used to keep for his Nativity, was neerer the time of his Conception, nor was he born till August or September following in the beginning of a Sabbatical year: His first year then was a sabbatical year, his second year a year of Jubilee. And it is remarkable, that each of the Jubilees how you will almost, they all come within the compass of Daniels last weeks in which our Saviour lived and died: the spirit of God then by revealing, that he only is the true proclaimer of Jubilee to people, and so he was as the true son or kinsman that doth redeem us) Isa. 61. 1, 2. Luke 18, 19. 22.

Broughton places the death of Christ in An. M. 3960. I in An. M. 3952. the difference is but 8 years, and ariseth hence, because I cast the Promise upon Abrahams 70 y. and 5 y. sooner than he, as also the death of Christ upon the midst of Daniels last week; 3 y. sooner then Broughton, who placeth it in the last y. of Daniels or 70 week. The reasons that mooved me to differ from him are formerly mentioned, the weighing whereof I referre to the Readers judgement, and then let him pick and chuse.

If a Jubilee contained 50 solid years, then according to our account the first or second year of Christs ministerie was a year of Jubilee, and so he literally fulfilled that propheticie; Isa. 61. 1, 2. by preaching Gospel libertie in a year of Jubilee.

Neither Joseph nor Mary did lineally descend from Solomon; but both of them from Nathan Solomons brother. Jechonias was the last of Solomons race, and dyed childlesse, Jer. 22. 28. 30. Salathiel then was his son, not by natural generation, but by right of succession in the Kingdom; 1 Chron. 3. 17. where observe, that Assir is no proper name, but signifies Bound, or lying in bonds: and the verse should be rendred thus, The sons of Jechonias lying in bonds, or being a prisoner, Salathiel his son &c. The same word is used Isa. 42. 7. To bring the Prisoners out of Prison. In the Original it is, To bring Assir out of Prison. Our Lord Jesus then neither by his Fathers side (as was supposed) nor by his Mothers side, came of Solomon: for Joseph came of Abiud, and Mary of Rhesa, both sons of Zerobabell, Matth. 1. 13. Luke 3. 27. the son of Salathiel the son of Neri, who came of Nathan, not of Solomon, Luk. 3. 27. 31. So that Solomon was his legal Progenitor only for right of the Kingdom; Abiud his legal Progenitor in respect of his supposed Father Joseph; but Rhesa was his natural Progenitor in respect of the blessed Virgin his Mother. Matthew notes his legal, Luke his natural Progenitors.

Our Lord being about 30 y. old, was baptized of John, in Jordan. Luk. 3. 1. 23. in Autumne, not in Spring.

Christ by his death caused the dayly Sacrifice to cease in the midst of the week, Dan. 9. 26, 27.

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						456	3.2	80.28		
						457	4.3	Jubil.		
						458	5.4		174	
					900	459	6.5			
2270						460	7.5			
						461	8.7			
						462	9.8	561	175	
	1850	1820				463	10.9	28 Ju		
			1420	1380	940	464	11.10			
						465	12.11	3930		
						466	13.12		176	
						467	14.13			
						468	15.14			
					910	469	16.15	552		
						470	17.16		177	
2280						471	18.17			
	1860	1830				472	19.18			
			1430	1390	950	473	20.19		178	
						474	21.20			
						475	22.21	3940		
						476	23.22	563		
						477	24.23			
						478	25.24		179	
					920	479	26.25			
2290						480	27.26			
						481	28.27			
						482	29.28		180	
	1870	1840				483	30.29	564		
			1440	1400	960	484	31.30			
						485	32.31	3950		
						486	33.32	79	181	
						487	34.33	Jubi.		
						488				
					930	489				
						490	70	565	28 Ju	182

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